

T H E  
ANALYTICAL REVIEW,

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ART. I. ANAKPEONTOS THIOY ΣΥΜΠΟΣΙΑΚΑ  
HMIAMBIA. *Anacreontis Teii Convivialia Semiambia.*  
Romæ 1781. Præsidibus annuentibus. Imperial Quarto.  
60 p. with 35 fine Plates, exclusive of 16 Plates in Fac-  
simile. Imported by Edwards.

THIS most singular and magnificent edition of Anacreon has but just come to our hands, very few copies having reached this country. In a sensible preface the editor, Joseph Spaletti, remarks, that some hyper-critics, as Le Fevre, Dacier, Baxter, had doubted the authenticity of this enchanting poet; and that Cornelius Pau had even suspected his odes to have been productions of the sixteenth century. To confute such absurd dreamers, he now publishes the poems of Anacreon in facsimile, from a MS. in the Vatican, of the tenth century, as is palpable, from its calligraphy, to every one the least versed in Greek archæology.

This MS. is mentioned by Leo Allatius, in his life of Homer, as containing a selection of Greek epigrams by Meleager, Philippus, and Agathias, divided into heads or chapters by Constantine Cephelas. It is No. xxxiii. in the Vatican library: and the poems of Anacreon occupy the intermediate pages from p. 676 to 691 inclusive. Fabricius mentions this MS. as having been used by many German literati; and yet none of them discovered in it the poems of Anacreon! This example is one of a thousand, how little use it serves to collect MSS. without catalogues to specify all their contents. It is indeed of little consequence to the public whether a MS. be buried under ground, or in a large library; and it is to be hoped that the example of the French king, who has appointed a committee to publish extracts from the MSS. in his library, will be followed in this country, and in others.

The preface closes with an account of all the artists employed in the work; and is followed by a dedication to Don Gabriel the Spanish prince.

VOL. II.

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Next

Next appear sixteen plates, containing all Anacreon's poems in fac-simile, from the Vatican ms. beginning with the original title, *Ανακρεόντος Τριου Συμποσιακα Ημισαμεία*. It is in two columns, of folio size; and the verses run from column to column, not down as they properly should: thus instead of

Ανακρεόν ἴδαν μί,  
 Ὁ Τριος μιλαιδης  
 Οἶα λέγειν, προσεῖπεν,  
 Καὶ ὅρα μιν πρὸς αὐτὸν  
 Περιπλάκην φιλησας, &c.

the ms. runs thus:

Ανακρεόν ἴδαν μί: Ὁ Τριος μιλαιδης: οἶα λέγειν πρὸς εἶπεν  
 Καὶ ὅρα μιν πρὸς αὐτὸν: περὶ πλάκην φιλησας:

and all the poems have each a separate title in the ms. The order is totally different from that in our editions; and one or two pieces are admitted not written by Anacreon; as the above, for instance, which begins the work. There are in all fifty-nine poems; but all are to be found in the common editions.

After these plates, the work is repeated, in fac-simile types, with Barnes's edition in the same, and a prose Latin translation of the Vatican text; making three columns. The whole is adorned with fine plates, representing the subjects of many of the poems. Though there be no entirely unpublished pieces, still the variations are often important. As a specimen, we shall present our readers with an ode from the common editions, and from the Vatican text.

# EDITIONS.

## ODE XVI.

Εἰς πατέρων ἀργυρεῶν  
 ΤΟΝ ἀργυρὸν ποσειδας,  
 Ἠφαίστει, μοι ποίησον,  
 Παισπιδίαι μιν εὐχί,  
 Τί γὰρ μαχαιρῶν καμνοί;  
 Παιτέρων δὲ κοῖλοι,  
 Ὅσοι δὲ κτ. βαθυῖαν  
 Ποιῖ δὲ μοι κατ' αὐτοί.  
 Μητ' ἀστρά, μητ' ἄμαξας,  
 Μη στεγνοὶ Ὀρίαντα.  
 Τί Πηλεΐδῶν καμνοί;  
 Τί δαστράσι Βορέα;  
 Ποίησον ἀμπέλους μοι,  
 Καὶ ἑστρίας κατ' αὐτοί,  
 Καὶ χρυσοῖς πατεῖντας,  
 Ὅμοι καλῶ Λαίαν,  
 Ἐρωτὰ καὶ Βαβυλλῶν.

# VATICAN.

## ODE III.

Εἰς πατέρων ἀργυρεῶν  
 ΤΟΝ ἀργυρὸν ποσειδῶν  
 Ἠφαίστει, μοι ποίησον,  
 Παισπιδίαι μιν εὐχί,  
 Τί γὰρ μαχαιρῶν καμνοί;  
 Παιτέρων δὲ κοῖλοι,  
 Ὅσοι δὲ κτ. βαθυῖαν.  
 Ποιῖ δὲ μοι κατ' αὐτοί.  
 Μητ' ἀστρά, μητ' ἄμαξας,  
 Μη στεγνοὶ Ὀρίαντα.  
 Τί Πηλεΐδῶν μίλει μοι;  
 Τί γὰρ καλῶ Βορέα;  
 Ποίησον ἀμπέλους μοι,  
 Καὶ ἑστρίας κατ' αὐτοί,  
 Καὶ Μαιαδάς τριγῶνας,  
 Ποιῖ δὲ ληνοὶ οἶνοι,  
 Ληΐδατας πατεῖντας  
 Τεὺς Σατύροισι γιλωτάς.  
 Καὶ χρυσοῖς τεὺς Ἐρωτάς,  
 Καὶ Κυβερνὴν γιλωσά,  
 Ὅμοι καλῶ Λαίαν  
 Ἐρωτὰ, καὶ Ἀφροδίτην.



The discovery of the three last books of Dion Cassius, printed at Rome 1724, 4to; of Homer's hymn to Ceres; of the two additional chapters of the Characteristics of Theophrastus, lately printed at Parma; and of this invaluable ms. of Anacreon; should incite the literati to the most diligent and accurate researches into ancient manuscripts. It need hardly be added, that a new edition of Anacreon, collated with the Roman, would be an acceptable present to the public.

Thus far a correspondent.—In our Literary Intelligence we have already announced an intended edition of Anacreon, by the editor of the ms. noticed above; the first intimation of which was given by him in his preface to that work: “Deo auspice, eundem hunc auctorem selectis ornatum notis publici juris faciemus.” It will be proper, however, to add, that BRUNCK, by his *editio tertia locupletior* of the poems of Anacreon, printed at Strasburg in the year 1786, has already realized the object of our correspondent's wish. The preface to that edition is as follows:

“Iterata hac editione, quam rogatu Bibliopolae, prioris exemplaribus omnibus distractis, adornavimus, prodit Anacreon venustiore forma, et emendatior, ad Vaticanas membranas, quas bona religione sequi placuit, exactus. Publico literarum bono JOSEPH SPALETTI ante hos tres annos aeri insculptas Romae vulgavit xvi præstantissimi codicis paginas, quibus Teii senis reliquiae continentur. Accuratissimum exemplar ante oculos habuimus, a quo discedere nefas duximus, ubicumque nulla oboriretur corruptelæ suspicio: verum ubi vel errore vel imperitia lapsus librarium deprehendimus, quin ei fidem derogaremus nulla nos superstitio tenuit.”

It should have been observed by our correspondent, concerning the Latin translation by Spaletti, that it is much more accurate than every other. 2 N.

ART. II. *Ontwerp tot een Algemeene Characterkunde, i. e. An Essay towards a general Knowledge of Characters.* By W. A. Ockerse, Minister at Wyk by Duerstle. Utrecht, 1788.

AMONG the numberless productions, the object of which has been to arrange and classify human knowledge, we do not recollect one on the subject of Characters. In the midst of philosophical research, these have not been altogether neglected; but no one, as far as we know, has attempted to reduce them into a regular system. Among the ancients, Theophrastus has left us a few detached essays. M. de la Bruyere has translated them, and added very considerably to their number. From these, as well as from historical and moral writers in general, much important and useful information may be drawn. This information, however, consists of detached traits and observations, or at most of single characters, forming, as it were, the materials for a system, but without classification and arrangement.

ment. It thus resembles our knowledge of natural history, before the genius of a Linnæus or a Buffon arose to introduce order among its various subjects, and to assign to each individual its species, its genus, and its class. Perhaps this ought not to excite much surprise, when we consider the present state of pneumatology, which seems to be one, at least, if not the principal foundation on which such a system must be built. Moral has ever followed natural science; and the progress of the former has ever been less rapid than that of the latter. The various phenomena of the human character are probably not yet sufficiently investigated, to serve as materials for a complete and regular classification. Many, however, are known; and an attempt to arrange these, with whatever success it may be accompanied, seems to merit attention. We are not quite so sanguine in our hopes as a late French writer, who expects one day to see the theory of character so accurately known, that one shall be able to read the hearts and conduct of their brethren at a single glance, and without danger of mistake. Yet it is by such attempts that every useful system has been formed; and in this light the publication before us ought to have a place in the annals of science, whatever merit may be allowed to the division which it announces. If it prove unsatisfactory, the candour of criticism is loudly called upon; and the more, as the author himself is fully aware of the difficult nature of the task he has undertaken, and speaks of it with all the modesty which good sense in such cases never fails to dictate.

In his introduction he is at pains to convince his readers, that nobody is more sensible of the imperfections of his work than he is himself, and that he publishes it more with a view to excite the attention of others to what he deems a new and important subject, than to impose his own system as a perfect one. He therefore solicits the free observations of the world, and its opposition to his opinions, wherever they shall appear to be wrong. 'If the subject (says he) which we have undertaken to treat, be new, extensive, and important, we ought to bear contradiction with the greater patience, because it gives more room for error on the one hand, and for investigation on the other. An inventor ought never to be ashamed to see his plan polished and improved. Had Newton and Priestley ushered their first experiments on light and air into the world, with the motto, *Noli me tangere*, at their head, they had certainly exposed themselves to contempt.'

To this introduction succeed *four* preliminary sections, previous to the general division of the work. To the first of these the author prefixes the title *man*; to the second, *character*; to the third, *knowledge of character*; and to the fourth, which consists of detached observations, *true or probable*. These occupy

occupy the greater part of the present volume. In the *first* he considers human nature in general, as characterized at once by *sameness* and *variety*. Under the former aspect it has discovered itself in all ages, under all climates, and in the most opposite circumstances; like the same sun at the equator, and through all the different degrees of latitude to the pole. If the Abbe St. Martin (our author pleasantly observes) be considered as an exception, it is one which does not destroy the general principle. It is said of this ecclesiastic, that being so deformed at his birth as scarcely to bear any resemblance to his species, there was some scruple made about the propriety of baptizing him. After much hesitation this was agreed to, but on the condition that he should be called *homme par provision*. Of these *hommes par provision* nature produces very few; yet amidst that uniformity which she observes in her operations, there is at the same time so striking a variety, that different men form contrasts to one another; nay frequently the same man at different times is a contrast to himself. These two general features of human nature the author illustrates and exemplifies at some length. We cannot, however, help thinking, that he views this part of his subject from too great a distance. If, by having recourse to Pneumatology, he had said that man, in all ages and countries, has ever possessed the same original powers of memory, judgment, imagination, &c. but that these, by being variously combined, and having different degrees of strength, confer very different forms on the character, he would have expressed himself more concisely, more philosophically, and have given more satisfaction to his readers. But to proceed in our analysis.

The next section is intended to explain what it is which constitutes *character*. This results from the feature of variety above mentioned. Were all mankind alike, there would be no room for distinction of character. But as no two faces are exactly alike, so neither are any two minds. Hence every man has something peculiar to himself, by which he is characterized. If there be some who are said to have no character, this very want of character is sufficient to distinguish them. Of this class (Livy informs us) was Perseus king of Macedon: 'Nullæ fortunæ adhærebat animus: per omnia genera vitæ errans, uti nec sibi, nec aliis, quinam homo esset, constaret.' Character may arise from various causes; from country in general; from the particular corner which we inhabit; from sex; from profession; from religion, &c. &c. There is also a personal character peculiar to every man; which if we would ascertain with accuracy, we must not only set aside the influence of the above causes, but likewise attend to a variety of other circumstances with which it is apt to be confounded. We must in particular distinguish it from *humour*. 'The seat of the

*character* (says he) is in the *soul*; that of the *humour* in the *blood*. The humour has undoubtedly its influence on the character; and when it frequently operates, leaves a lasting impression on it. Yet they are distinct, and must be carefully considered as such. The humour does not operate always; the character does. A man can have several humours, but only one character. The latter can even be overpowered, and, as it were, annihilated for a time by the former. A man, for example, that is mild, and amiable, and good-natured, may, by an unexpected occurrence, be betrayed into all the violence of passion; and under its influence may be guilty of injuring the purest innocence. This is the effect of *humour*. 'His character is diverted for a moment from its ordinary channel. It is not destroyed; for as soon as the storm of passion subsides, his natural amiableness breaks through with new lustre.' This section is concluded with some cautions in the study of character which we should have thought more properly placed in the following one.

The *third* section, which has the *knowledge of character* for its title, is, in our opinion, the most interesting of the four. It contains a collection of judicious and sensible remarks on the qualifications requisite for prosecuting the study of character with success. After taking notice of the propensity, natural to all men, to form an estimate of the characters of their fellow-men, he justly observes that every man does not possess equal abilities for this purpose. (In a note he says that he is disposed to think that one *nation* is better qualified than another, and gives the preference to the *English*.) The natural abilities which are necessary he conceives to be, great acuteness and penetration, a keen sensibility, a warm imagination, and a proportionable share of genius. Hence the success of Shakspeare, and Pope, and Niemeyer, and Lavater. It should seem (continues he) that every particular class of characters requires a particular cast of mind to study them; just as in painting, one succeeds best in landscape, another in fruits, and a third in portraits. These natural abilities may be very much improved by industry. Habits of attention and observation are therefore the first duties of him who sets himself to study character. Whenever he meets one of his species, of whatever rank, he must be all eye and ear, feelingly alive to every thing that is either said or done. Another mean of success is attention to the universal spring of all human actions, which (says our author) is *self-interest*, and the different ramifications of this general principle. He must endeavour to catch mankind in those interesting situations, when it operates most uncentrouled by art. He must mark with care the otherwise trifling parts of conduct. An author (he says) may be often known from his works, and produces Rabelais, Swift, Sterne, and Young, as  
exam-



examples. Letters in particular deserve attention, provided they be original. He ought in a particular manner to cultivate a philosophic spirit; not the spirit of the schools; but that Socratic turn of mind, which qualifies for drawing instruction from every society, and for mixing with ease in the company of both sexes, under every form of government, of religion, and of improvement. Where this is impracticable, history, particularly biography, voyages, and travels, ought to supply the defect. Even romances and the drama ought not to be neglected. But above all, he ought to hold frequent converse with himself. Every man is, as it were, the *sensorium* of the whole species. By studying one's self, therefore, one studies at the same time the characters of others. All these, with a variety of other hints and directions, the author enlarges upon, exemplifies, and illustrates.

The *fourth* section not admitting of a strict analysis, we shall give the author's own account of it.

‘Under this title (true or probable) I collect a variety of remarks on men and characters; which, on account of the little connection which they bear to one another, could not be introduced with propriety into any of the former sections; which, however, seem to merit the attention of the reader (some more, others less) before we proceed to unfold particular characters. They form a sort of miscellany, consisting of truths, or at least of probabilities, calculated to influence and to direct the judgment of the student of characters.’

We shall only add, that they generally discover ingenuity, a considerable degree of experience and observation, and always a virtuous and benevolent heart.

We come now to the division of the work itself.

‘My chief aim (says our author) is not to unfold minutely every character, but to shew in what manner, and by what means they may be ascertained, distinguished from one another, and judged of;’ ‘to arrange them in certain classes, and point out their leading features. In doing this we shall begin with the higher and more general, and descend to the lower and more particular.’

‘*First class.* The character of the present age.—*Second class.* National characters. Here I shall consider the ordinary sources of these, and the qualifications which are requisite, in order to judge of them with accuracy. Afterwards I shall produce a few specimens of national characters (confining my observations to Europe, as that quarter of the world with which we are best acquainted, and in which we are most interested) and shall endeavour to explain some of the principal features of the Dutch character in particular. *Third class.* Characters of smaller societies. Under this description I include, 1. Characters arising from local situation in general, and from the court, the city, and the country in particular: 2. Family characters, of which the leading features are sometimes marked with peculiar force. *Fourth class.* Characters formed by various situations and employments. Under this head I comprehend characters arising from profession, from riches, poverty, religion, reading, and romantic characters. *Fifth class.* Comprehending the characters arising from sex. Here will be given some traits of

the male and female character, as distinguished from each other. *Sixth class.* Characters formed by the different stages of life; childhood, youth, manhood, and old age. *Seventh class.* Personal characters, or such as are peculiar to one person only. Here I shall give a few examples of a good and a bad, of a mixed, of a wavering, of an artificial character, and perhaps of some others.

‘ Here (says our author) I might conclude. But in order to render the foregoing analysis more useful, by collecting its various parts into one point of view, I shall further endeavour to delineate a character, into which they all enter as so many ingredients; a character which shall borrow something from all the above mentioned general ones, without annihilating the personal character, which is that which remains after the features common to a variety of characters are deducted. This will serve as an example how every character must be sifted and analysed, if we would ascertain its nature with accuracy.’

How far the above-mentioned general system of characters merits approbation, by possessing that clearness and simplicity by which every system ought to be characterized; whether its various classes be at once comprehensive enough, and distinguished from one another by clear and discriminating features; whether the subdivisions which the author has made, do all strictly belong to, and are proper for unfolding the more general ones; whether the discoveries made by philosophers in the analysis of the human mind, might not have been usefully employed; in short, how far the author’s plan is calculated to facilitate the knowledge of this important and interesting branch of moral science, we leave to the judgment of our readers, and proceed to consider the manner in which he has executed it.

*First class.* The character of the present age.—To delineate this with accuracy will be acknowledged no easy task. It requires an acuteness of observation, an extent of knowledge and experience, and a judgment in selecting the more prominent and characteristic features, which do not fall to the lot of every one. Our author is aware of this difficulty. ‘ It is almost impossible (he says) to characterize an age fully without being in some measure diffuse; because language does not yet furnish a sufficient number of general terms, and because the particular features of so extensive a character are too numerous and too diversified, to be comprehended in one single idea.’ There is, he remarks, an *esprit general* peculiar to the present age. This is a greater uniformity among the different nations of Europe than any former one possessed. This he traces to the following causes; the spirit of commerce and of science, the examples of princes and great men, government, religion, the influence of the sex, and an eager propensity to imitation. On the influence of each of these he enlarges, and then proceeds to delineate some particular features. The eighteenth century is marked by its superior attainments in knowledge and in science.  
Theology,

Theology, natural history, the various branches of medicine and surgery, natural philosophy, and the various arts dependent on it, history, poetry, and the belles lettres, have all been cultivated with singular success. Some new paths have been struck out, taste and feeling have been refined, and knowledge, in general, more extensively diffused. But, on the other hand, mankind have become more superficial in their attainments. The numbers of romances, and travels, and letters, and periodical works, with which the press labours, are proofs of this. The present age is marked by a high degree of politeness and refinement. This, however, has only smoothed, not extirpated vice. Liberality of sentiment has gained ground, yet scepticism and free thinking have encreased. The severity of virtue is ridiculed; indelicacy characterizes conversation; infidelity in marriage; fickleness in friendship, and a want of mutual confidence, contaminate society. "If any thing, (says our author, in recapitulating the substance of this section) can be advanced with certainty, with regard to the character of the 18th century, it is, that it is more enlightened and refined than any preceding one. But, let us not thence conclude, that it is more learned, wiser, better. On the contrary, it has either retained the follies and vices of former ages, or exchanged them for new ones, or clothed them in more attractive garbs. Thus knowledge and refinement have only served to spread a new light over human folly and perversion. These we see more clearly than formerly, and thus perceive how far we still are from perfection. Behold the principal privilege of the age!" He then quotes a passage from Gregory's Essay, on the same subject, (whose sentiments he often adopts; but not without acknowledgment) and adds, "Alas! why does human nature, which has already witnessed the revolution of so many centuries, still act the part of a playful child? How many ages shall yet be necessary to teach it this simple truth, that moderation, integrity, and virtue, are the only means of becoming great and happy? O Plato! why is thy republic still a dream?"

N. B. A continuation of the work is promised in the course of the present year.

A. G.

ART. III. *Essays on the active Powers of Man.* By T. Reid, D. D. F. R. S. [Continued from Vol. I. p. 529.]

In his 14th Essay, Dr. Reid undertakes to treat "Of the Liberty of Moral Agents."

This essay is divided into eleven chapters under the following titles.

1. The Notions of Moral Liberty and Necessity stated.
2. Of the Words, Cause and Effect, Action, and Active Power.
3. Causes of the Ambiguity of those Words.

4. Of

4. Of the Influence of Motives.
5. Liberty consistent with Government.
- 6, 7, 8. Arguments for Liberty.
- 9, 10. Of Arguments for Necessity.
11. Of the Permission of Evil.

1. By the liberty of a moral agent, both parties, in the long continued controversy concerning liberty and necessity, understood, a power of the individual over the determinations of his own will. This is the definition of it given by Dr. Reid, and he contends for its existence only in rational and accountable beings. What kind, or what degree of liberty, belongs to brutes, or to our own species previous to the use of reason, he does not enquire; but, as they have not the power of self-government, they do not possess *moral* liberty.

2. He observes that the writings on liberty and necessity have been much darkened by the ambiguity of certain expressions, and therefore, before he enters on the subject directly, he thinks it necessary to define the sense in which he uses the terms cause and effect, action, and active power. This leads him to a repetition of some part of what he advanced on this subject in a former part of his work. The definition of cause and effect proposed by Mr. Hume and adopted by Dr. Priestley, viz. that our notion of cause and effect is founded merely on the constancy with which one circumstance follows another, that which precedes being denominated a *cause*, that which follows an *effect*, he conceives to be very imperfect. If this be true, day must be the cause of night, or night of day, for they invariably follow each other. But an event to be denominated a cause, must not only precede another event, but act in producing it, and this is the universal sense of mankind. "Itaque non sic causa intelligi debet, ut quod cuique antecedit, id et causa sit, sed quod cuique *efficient* r antecedit."—CICERO.

3. If this be the general sense of mankind, why are the active and passive terms, in almost all languages, used so vaguely, and even ambiguously? The answer to this leads Dr. Reid into a very ingenious dissertation on the formation of language. In a rude state, men attribute power to whatever has motion, and language is formed on this belief. "The wind blows," "the river runs." Experience corrects this error, but not till custom has established a mode of expression founded on a different conception. This point is amply illustrated.

4. The modern advocates for the doctrine of necessity, lay the stress of their cause on the influence of motives. Every deliberate action, say they, must have a motive, this motive determines the action, and determines it *necessarily*. Here, Dr. Reid observes, there is a great fallacy. Though motives have influence, they cannot be considered as efficient causes; they



they neither act, nor are acted upon. They are not, indeed, things which exist, but things which are conceived. A motive is what the school-men denominate an *ens rationis*. Motives suppose liberty in the agent, or they have no influence at all. Rational beings, in proportion as they are wise and good, act according to the best motives. The most perfect being acts according to the best motives always; but to say, that he does not act freely, because he always does what is best, is to say that the proper use of liberty destroys liberty, and that liberty consists only in its abuse. Dr. Reid goes on to combat step by step, the account given of the influence of motives, by the writers in favour of necessity; but it is impossible to analyze, in any intelligible manner, a train of very close and subtle reasoning.

5. Our author proceeds to oppose the assertion of a celebrated philosopher, "That liberty would make us absolutely ungovernable by God or man." Here he makes a distinction between government that is *mechanical*, and government that is *moral*. Necessity agrees perfectly with the first, but destroys the very notion of the last. In the first, the governor, like the man who dances puppets, is the sole agent, praise or blame are only imputable to him. In the last, though the laws of conduct are prescribed, yet submission to them is the act and deed of the persons governed, and their obedience is obedience in the proper sense. Hence men become the objects of praise and blame, and are accountable for their actions. It is evident, that on this point, which Dr. Reid illustrates very ably, there can be no compromise between him and his opponents, for the distinction which he sets out with, they do not admit; the system of necessity allowing no difference *in kind*, between what is mechanical, and what is intellectual, nor, properly speaking, admitting a distinction *in kind* between the natural and moral world.

6, 7, 8. 'The arguments,' says Dr. Reid, 'to prove that man is endowed with moral liberty, which have the greatest weight with me, are three: *first*, Because he has a natural conviction or belief, that, in many cases, he acts freely; *secondly*, because he is accountable; and *thirdly*, because he is able to prosecute an end, by a long series of means adapted to it.'

Some of the defenders of necessity acknowledge that we have a natural sense that we act freely, but that this sense or conviction is fallacious. This is dishonourable to God, and lays the foundation of universal scepticism. If any one of our *natural faculties* be fallacious, there can be no reason to trust any of them, for he that made one, made all. Having strongly intimated this, Dr. Reid proceeds to enquire what evidence may be had on the subject of liberty, from the voice of nature, and the constitution of man; and from these sources he draws a variety of arguments against the doctrine of necessity.

The universal conviction of every rational being, that he is accountable for his conduct, is, in our author's opinion, an invincible argument in favour of moral liberty. As our active power or liberty is variously limited, so, likewise, is our accountableness. A madman, who has no power of self-government, is no more accountable for his actions than a brute animal. On the other hand, he whose power of self-controul is great, is in an equal degree accountable. *To whom much is given, of him much will be required.* If a man had no power, he could neither be virtuous, nor vicious. In the system of necessity, the words *praise* and *blame*, *wisdom* and *folly*, *virtue* and *vice*, *reward* and *punishment*, ought to be disused, or to have new meanings given to them, for, upon that system, there can be no such things, as they have been always used to signify.

'Among the various characters of men,' says Dr. Reid, 'I take it for granted, that there are some who have deliberately laid down a plan of conduct for their future life; and that of these, some have steadily pursued the end they had in view, by proper means.'

Such a conduct bespeaks a certain degree of understanding, as every one will allow, and Dr. Reid contends that it equally demonstrates a certain degree of power over our voluntary determinations. Understanding without power can execute nothing. In this argument we reason from the same principles, as in demonstrating the being and perfection of the first cause. If a lucky concurrence of motives could produce the conduct of Alexander, or Cæsar, no reason can be given why a lucky concurrence of atoms might not produce the planetary system. That the first cause is a free agent, the boldest necessitarian will not deny, and if the Deity acts freely, every argument brought to prove the impossibility of freedom of action, must fall to the ground. If God has communicated some degree of his wisdom to the work of his hands, no reason can be assigned why he may not communicate some degree of his power, as the talent which wisdom is to employ.

9, and 10. Having concluded his defence of liberty, Dr. Reid, in his turn, becomes the assailant, and attacks the arguments brought in favour of necessity. The first of these which he notices, is that originally started by Leibnitz, who asserted the liberty of self-determination to be impossible, because there must be a *sufficient reason* for every thing.—But this does not apply to the determinations of the will, because every such determination, it is allowed, on both sides, must have a cause, the point in dispute being whether the man himself is to be considered as the cause, or merely the instrument; i. e. whether he be active or passive. The manner in which Leibnitz enforced his position, Dr. Reid conceives as leading to universal fatality.

The second argument considered, is that offered by Mr. Hume, and adopted by Dr. Priestley, 'that liberty of action is impossible,

ble, because it implies an effect without a cause.' This direct and powerful thrust at the doctrine of liberty, Dr. Reid parries with considerable skill. A free action is not an effect without a cause, since it is *caused* by a being who had power and will to produce it. But was not there something preceding this exertion of power and will, in the constitution of this being, that necessarily determined this exertion? Dr. Reid answers this in the negative; and to maintain this answer, he is again led to a repetition of the arguments, with which he before endeavoured to refute the notion, that the precedence in time, of one event to another, is sufficient to entitle it to the denomination of a cause. Here the advocates for liberty and necessity are at issue.

The third argument which Dr. Reid considers in favour of the doctrine of necessity, is that taken from the prescience of the Supreme Being. Since mens actions are foreseen, they must be pre-determined, that is necessary. Here again, our author exerts all his ability. A thing may be foreseen, and yet not necessary, else what follows? The Deity is not a free agent, or he does not foresee his own actions; his freedom or his prescience must be given up. Dr. Reid, however, confesses the difficulty of the subject, but enumerates several similar difficulties, and offers a very ingenious analogy between memory and prescience, the knowledge of what is past, and of what is future.

11. In his last chapter, our author undertakes to discuss a subject, which on every scheme of human action, must be allowed to have great difficulties, 'the permission of evil.' He attempts, however, to show that there is less difficulty on the supposition of our actions being free, than of their being necessary. But though Dr. Reid raises most powerful objections, to the notion that a being of almighty power and infinite benevolence should be the author of sin and misery, yet he is not, that we can see, by any means successful, in accounting for their existence on his own hypothesis. He who is omnipotent, *establishes* whatsoever he *permits*. It is, indeed, extremely evident, that Dr. Reid, as well as Dr. Priestley, contends in vain against difficulties, which human reason cannot remove. While these able and pious men waste their time and labour in fruitless combat, and only expose each others weakness, the daring sceptic looks on with a smile, and draws conclusions, which strike at the root of all religion, natural and revealed.

It may seem extraordinary, that, notwithstanding the celebrated controversy concerning liberty and necessity has existed since the earliest periods of history, in one form or other, it should still be so far from a decision. Great abilities have been employed on the subject. Confining ourselves to modern times, and to our own nation, we may mention, on one side, the  
names

names of Locke, Clarke, Reid, and Price; on the other, those of Hobbes, Collins, Hume, and Priestley. To which party the superiority of talents belongs, it is not easy to say; but perhaps we may discover some of the causes, why more light has not been struck out in the collision of such powerful intellects. The principal of these seems to be, that they do not meet each other fairly. Terms are not previously defined, nor the first principles of their reasonings mutually agreed on. In this intellectual gladiators'hip the weapons do not match each other, the stroke of the sabre is encountered with the push of the spear. Hence, while each is weak in defence, they are both powerful in attack, and victory usually inclines to the side of the assailant. It is but justice to Dr. Reid to acknowledge that he engages in this contest with great strength and skill, though in the more than usual warmth of his manner we can see the truth of Mr. Hume's observation, that the question concerning liberty and necessity is the most contentious question of metaphysics, the most contentious of sciences.

If philosophers would be contented with the knowledge of the extent of that command over our thoughts and actions, of which every man is conscious, some light might probably be thrown on the subject by an accurate investigation of the phenomena of madness. In the extreme of this deplorable disease all self-command is lost. Nevertheless a maniac has a will, and 'has the power of doing whatever he wills,' which is all that is admitted to any of us by the strict necessarian. But something more than this belongs to a moral agent, and it is this *something*, which constitutes the subject of debate. The nature of this, *where it is*, might be illustrated by a correct view of the appearances *where it is not*. But this humble enquiry will not satisfy the aspirations of man. He would know the relation which his own mind bears to the system of the universe, and determine the mode of existence that prevails through creation! In a controversy concerning the freedom of the human will, a creature just emerged from the dust, and soon again to mingle with it, presumes to illustrate the faculties of his own understanding, by allusions to those of the eternal Being, whose force wheeled the planet Saturn in its orbit, whose power has formed other suns and other planets beyond the regions of Saturn; whose skill is manifested in all his works, in the structure of the human frame, and in the harmony of ten thousand worlds!

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(To be continued.)

ART.



ART. IV. *Recherches Philosophiques sur les Grecs, &c.* De Pauw's *Philosophical Inquiries* concerning the Greeks, concluded.

(Continued from VOL. I. p. 481.)

HAVING given an analysis of these volumes in two preceding numbers, it remains to subjoin a specimen of the work. For this purpose we shall select the author's account of painting in Greece, and the art of engraving, as invented by Varro.

It is certain that the most ancient school of painting among the Greeks, of which any positive traces have been discovered, was established at Rhodes, in the time of Anacreon; and it will be evident from an attentive perusal of the 28th and 29th odes of that poet, that the Rhodians then mixed their colours with liquid wax; so that this madman set out with a process extremely complicated; and such has been the general procedure of the human mind in developing most of the arts, or advancing the sciences. The manner in which the artists of Rhodes employed wax in their pictures, was properly the encaustic; which all the attempts of the moderns have been unable to revive. Count Caylus hath confounded even the instruments used for the purpose, the principal of which was a heated iron, denominated *Cauterion* \*. Instead of this, the Greeks sometimes substituted a more active fire, procured from the burning of gall-nuts, which forced the wax to sink deeper into the ground of the picture; and they afterwards perspired in smoothing it, till it acquired the polish of a mirror. The defects and advantages of this process were these: in the first place, it was not possible to break sufficiently the masses of colour into their demitints; nor, besides, could such pictures be seen but obliquely; for the light falling directly upon them must be reflected in such a manner as to cast a glare upon the subject, and render it indistinct to a spectator in front. These inconveniencies, however, were compensated by a merit existing in no other kind of painting at that time known to the Greeks; this was, that the encaustic conferred a kind of immortality on their pictures, and preserved them from the devastations of ages. Polygnotus, who in all probability, was a pupil of the Rhodian school, painted, as we know, in encaustic; and he communicated such consistency to his colours in the battle of Marathon, that the picture exposed at Athens, in an open portico, withstood the action of the air for almost nine hundred years, without any sensible diminution of its freshness; and so little was it tarnished or discoloured, that it tempted a Roman Proconsul to take it from the Athenians in the time of Synesius †. Constantinople was probably its tomb, as it has been of so many other master-pieces of art, carried from Greece in the times of the Lower Empire to adorn a city, where taste never reigned, either whilst it was a christian capital, nor since it has been the Mussulmans! The project conceived by Cimon, son of Miltiades, to adorn the in-

\* 'Count Caylus, both in his dissertations on the fine arts and antiquities, hath confounded the instruments peculiar to encaustic painting, with those which were used for inburning figures on ivory, for which purpose the *Cestron* was employed, and not the *Cauterion*.'

† 'The works of Synesius, Ep. 135. Petau's edition.'

terior of Athens, was at first interrupted by his exile or ostracism, and afterwards resumed by Pericles. Under the auspices of this demagogue was formed the famous school of painting usually named the *Attic*, but without any characteristic to distinguish it from that of Sicyon, the most powerful of its competitors, or rather the only one whose rivalry it might dread. It appears, that the professors at Sicyon were very accurate in the article of designing; and when they had formed a pupil, like Apelles, no longer dreaded the jealousy of the Athenians. It must notwithstanding be supposed, that the criticks of antiquity knew how to distinguish the productions of the different academies, either by their different tones of colouring, or style of design. What is vulgarly called the Grecian contour, or almost strait line, which forms the forehead and nose of many ancient statues\*, is not, as has been thought, a real character, nor really copied from a number of living individuals; for in no region of the universe hath Nature subjected herself to geometrical proportions; whence it follows that this profile was a peculiarity of design adopted in some schools, without deriving from it any other advantage than that of making the forehead appear very small. That it ought to be so, the Athenian women had determined, and therefore, says Lucian, they brought down their hair to their eye-brows in such a manner as that the little of their foreheads, which remained uncovered, might appear in the form of a triangle. This pretended decision of the women of Athens, who arrogated a sovereign authority in fashions and taste, ought not to have had any weight with the professors of design; since it must have been no less opposite to nature, than that taper shape into which the body is compressed by the stricture of stays, and which luckily has never been copied either in statues, or in pictures. Some pretend that the Grecian islands have produced more painters than the whole continent of Europe and Asia, and to confirm this phenomenon, the most celebrated names are cited, viz. Polygnotus of the isle of Thassos, Timanthes of Samos, Zeuxis of Sicily, Protogenes of Rhodes, and Apelles of Cos. This however might have been the result of accident, for which no physical cause can be assigned, nor any other originating from the genius of islanders. Besides, this catalogue of the greatest painters of antiquity is erroneous in point of geography: for though Protogenes made a garden contiguous to Rhodes, the place of his constant residence, he was notwithstanding born at Caunus on the continent of Asia. Greece, properly so called, was of a very limited extent; but when the whole space is considered, which the cities of Europe, Asia and Africa, comprehends on the surface of the globe, from Marseilles to the extremities of the Euxine, and from Cyrene to the frontiers of Thrace, the scene is prodigiously extended, and includes almost half which the ancients knew of the world. It is by no means surprizing that so many free states, most of which cultivated the arts, and in which designing made part of the public education, should have witnessed the success of so many great statuaries and painters. The same occurrence would again happen, if the like number of republicks were again to exist, and, especially, if artists were to be employed as much as in Greece. The kinds of furniture in use, and the frivolous taste for decoration that at present prevails, have

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\* Winkelmann. *Hist. of Art.* p. 177. Dresden edition.

proved the very tomb of painting: never have artists of this class been less encouraged, nor more idle; and they are not greatly wrong when they impute the cause of their inaction, in part, to the invention of engraving, which they suppose to have been perpetuated from the Greeks to us. No Greek however had the least pretension of claiming this invention, which, as Pliny has fully evinced belonged to Varro, having stiled it expressly *Inventum Varronis*. This method of engraving consisted in tracing the profile and principal lines of the figure, which was afterwards filled up, by adding with a pencil the proper colours and shades. A woman, originally of Cyzicus, but settled in Italy, was the person who possessed the happy talent of illuminating with so much taste and truth this sort of prints that Varro, in a large work intitled the *IMAGES* or *HEBDOMADES*, inserted 700 portraits of illustrious men, copied by means of them from statues and busts. The necessity of representing the same figures with exactness in every copy of this edition, suggested the idea of multiplying them at an inconsiderable expense, and gave birth to the art, till then unknown. As, at the foot of each portrait, Greek and Latin verses were added, these inscriptions were printed from the same plate: hence it is obvious, that printing with immoveable characters originated in this process\*. A discovery of this importance, says Pliny, was received by the learned of all classes with general applause; for it was become easy to multiply, not only objects of a vain curiosity, like portraits; but even figures, necessary to the understanding of scientific books, such as plans of architecture and geographical charts. Agathodemon of Alexandria, hitherto vaguely stiled a mechanick, was in fact an engraver, who executed according to the method of Varro maps inserted in all the copies of the geography of Ptolemy. These details are an additional demonstration that the ancients were possessed of an infinity of knowledge, which the moderns, either through ignorance or jealousy, have persisted in disallowing them.

This is unquestionably the best production of the author, and abounds less with paradoxes than his former publications. Instances of his sagacity frequently present themselves; but, on some occasions, he appears to have rested more upon his authorities than they are able to support; nor of this does he seem to have been unconscious himself, if we may judge from his shyness in citing his proofs.

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\* Aulus Gellius mentions that Varro had placed in his *Hebdomades*, under the portrait of Homer, the two following verses:

Capella Homeri candida hæc tumulum indicat;

Quod hac Ietæ faciant mortuo sacra.

Whence it may be seen that the victim, which the isle of Ios sacrificed on the tomb of Homer, must have been constantly white in the gravings of Varro. See also Plin. H. N. l. 35, c. 11, where he says, *Lala Cyzicena, perpetua virgo Marci Varronis INVENTA Romæ et pene-cillo pinxit.*



ART. V. *Wilkins's Hectopades.*

(Concluded from VOL. I. p. 539.)

HAVING in a former paper given an abridgement of the whole first chapter of this singular book, in order to convey to our readers a just idea of its character; we shall now, as we promised, give a very concise analysis of the remaining three chapters; and conclude with a selection of the most important and curious maxims which are copiously interspersed in it.

The subject of ch. ii. is, *the separation of a favourite*; which is illustrated by a series of TEN fables arising out of one another in the following order: 1. *The story of the bull, the two jackals and the lion.* 2. *The ape and the wedge.* 3. *The thief, the ass and the dog.* 4. *The lion, the mouse and the cat.* 5. *The poor woman and the bell.* 6. *The adventures of Kanderfraketo.* 7. *The farmer's wife and her two gallants.* 8. *The crow, the golden chain and the black serpent.* 9. *The lion and the rabbit.* 10. *The partridges and the sea.*—The upshot is, that the lion and the bull, whose long friendship had been destroyed through the envy and cunning of a parasite jackal, were in the end reconciled, and lived happily together; with which the young princes being greatly delighted, the Pandit gave them his blessing in the following words: 'May such a breach between friends happen only in the house of your enemies—May traitors, day by day, be led by time to destruction—May the people be perpetual possessors of abundance, and all the blessings of life—And may youth for ever find amusement here in this pleasant garden of FABLE.' Who will not say *amen* to so pious and rational a prayer?

The title of the third chapter is *of disputing*, which is illustrated by ten fables in the following order: 1. *The geese and the peacocks.* 2. *The birds and the monkeys.* 3. *The ass dressed in a tyger's skin.* 4. *The elephants and the rabbits.* 5. *The goose and the crow.* 6. *The Vortakka (probably the sparrow) and the crow.* 7. *The wheelwright and his wife.* 8. *The blue jackal.* 9. *The man who sacrificed his own son.* 10. *The barber who killed a leggar.*

*Of making peace*, is the title of ch. iv. which contains thirteen fables; namely, 1. *Continuation of the history of the geese and the peacocks.* 2. *The tortoise and the two geese.* 3. *The three fishes.* 4. *The merchant and his wife.* 5. *The boobies and weasel.* 6. *The mouse and the hermit.* 7. *The booby and the crab.* 8. *The brahman who broke the pots and pans.* 9. *The two giants.* 10. *The brahman and his goat.* 11. *The brahman, crow, tyger and jackal.* 12. *The old serpent and the frogs.* 13. *The brahman and his weasel.* The royal pupils being now fully saturated with political knowledge, the Pandit concludes thus: 'May peace for ever yield happiness to all the victori-

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ous possessors of the earth! May just men be for ever free from adversity, and the fame of those who do good long flourish! May prudence, like a glorious sun, shine continually on your breasts; may the earth with all her vast productions remain for your enjoyments!—*Amen* again, say we.

Mr. Wilkins has added many learned and useful notes; which shew his intimate acquaintance with the *Sanskreet* language, of which, we trust, he will favour the public with other monuments.

## REMARKABLE MAXIMS.

\* Knowledge produceth humility; from humility proceedeth worthiness; from worthiness riches are acquired; from riches religion; and thence happiness.

\* An influx of riches, and constant health; a wife who is dear to one, and one who is of kind and gentle speech; a child who is obedient, and useful knowledge, are; my son; the six pleasures of life.

\* The mind is depraved by the society of the low; it riseth to equality with equals; and to distinction with the distinguished.

\* Men of good or evil birth may be possess of good qualities; but falling into bad company, they become vicious. Rivers flow with sweet waters; but having joined the ocean, they become undrinkable.

\* Confidence should not be put in rivers; in animals who have claws or horns; in men with weapons in their hands; nor in women; nor in those of royal birth.

\* These six—The peevish, the niggard, the dissatisfied, the passionate, the suspicious, and those who live upon others means—are for ever unhappy.

\* Fortitude in adversity, and moderation in prosperity; eloquence in the senate, and courage in the field; great glory in renown; and labour in study; are the natural perfections of great minds.

\* There is not in life a man more happy than he who hath a friend to converse with, a friend to live with, and a friend to embrace.

\* There is one friend, even religion, who attendeth even in death; whilst all things else go to decay with the body.

\* A friend may be known in adversity, a hero in battle, an honest man in a *lone*, a wife when riches are spent, and a relation in trouble.

\* The mind of a good man doth not alter, even when he is in distress: the waters of the ocean are not to be heated by a torch of straw.

\* Metals unite from fluxility; birds and beasts from motives of convenience; fools from fear and stupidity; and just men at sight.

\* Nor bathing with cool water, nor a necklace of pearls, nor anointing with sanders, yieldeth such comfort to the body oppressed with heat, as the language of a good man, cheerfully uttered, doth to the mind.

\* Be there no place, be there no time, be there no one to tempt them, then, O Narada, doth women's chastity appear.

\* Women at all times have been inconstant, even amongst the celestials, we are told. Happy is the portion of those men whose wives are guarded from error!

\* Women's virtue is founded upon a modest countenance, precise behaviour, rectitude, and the want of suitors.

\* In infancy the father should guard her, in youth her husband should guard her, and in old age her children should guard her; for at no time is a woman proper to be trusted with liberty\*.

\* A wise man should not make known the loss of fortune, any mal-practices in his house, his being cheated, nor his having been disgraced.

\* It is better to dwell in a forest haunted by tygers and lions; the trees our habitation, flowers, fruits and water for food, the grass for a bed, and the bark of the trees for garments, than to live amongst relations after the loss of wealth.

\* Although a gem may tumble at the feet, and a piece of glass be worn upon the head, yet at the season of buying and selling, glass is glass, and gems are gems.

\* He is the best minister who enricheth the state but a Kākēñēē.

\* A priest, a foldier, and a relation are not proper to be employed at the head of affairs. The priest, even when the object for which he was engaged hath been compleated, refuseth to resign.

\* If a foldier be employed in an affair, he directly sheweth his sword, and the relation presuming upon his relationship, swalloweth up all the profits.

\* If an old servant be appointed he will be fearless even in the committing of crimes, and in despite of his master he may quit his service without reproof.

\* A bad wife, a false friend, servants who give pert answers, and living in a house infested with serpents, is death, as it were, inevitable.

\* It is best to tear up by the roots, a rotten tooth, a faithless servant, and a wicked minister.

\* There is not a man in the world who doth not long for fortune, and who doth not look at another's wife, if beautiful and young, with a degree of desire to possess her.

\* A draught of milk to serpents doth nothing but increase their poison. Good counsel bestowed upon fools doth rather provoke than satisfy them.

\* A great man should speak kindly, without meanness; he should be valiant without boasting; he should be generous, shedding his bounty into the dish of the worthy; he should be resolute, but not harsh.

\* What will the wise precepts of books do for him who is destitute of natural wisdom?—What will a mirror do for him who hath no eyes?

\* As many tender connections as the animal man formeth for himself, so many thorns of sorrow are ingrafted in his heart.

\* A man should avoid these six evils: lust, anger, avarice, pleasure, pride, and rashness; for free of these he may be happy.

\* Truth being weighed against a thousand *Aśvā-mēdhā* sacrifices, was found to be of more consequence than the whole thousand offerings.

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\* Our author is very severe on the ladies; so much so, that Mr. W. durst not translate some of his maxims relating to them; and even of those which he has translated, our regard for the fair-ones has prevented us from transcribing the most obnoxious.

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ART. VI. *First Lines of the Theory and Practice of Philosophical Chemistry.* By John Berkenhout, M. D. 8vo. 434 p. and cus. Price 6s. 6d. in boards. Cadell.

THE contents of this work are arranged in the following manner: Chemistry, as a science, and as an art, is first spoken of, though not defined, and the general properties of matter enumerated, with a cursory discussion of the circumstances in which those properties are most eminently discerned. The Physical Elements, which are taken to be fire, air, water and earth, are next treated of; after which, the author enumerates Chemical Elements, which he takes to be phlogiston, gas, acid, alkali, earth, metallic calx, oil, alcohol, and water: these being treated of in their order, he proceeds to explain the Chemical Attractions, which are exemplified by the tables of Bergman. The theory of Chemical Operations next follows, under the titles of combustion, fermentation, solution, mixture, diffusion, suspension, precipitation, evaporation, distillation, sublimation, concentration, rectification, calcination, reduction, vitrification, smelting, refining, parting, purification and assaying, which last terminates the first part of the work. In the second part, under the title Laboratory, we have descriptions of pneumatical apparatus, the method of making artificial mineral waters, the construction of furnaces, and the use of the blow-pipe. The concluding 174 pages of the book consist of a Lexicon, or short Chemical Dictionary.

After this exhibition of the contents of Dr. Berkenhout's work, we shall give some account of the manner in which it is executed. The author of an introductory work ought to possess an intimate knowledge of his subject; a clear, accurate, and concise manner of expression; and a mind free from prejudice. Without the first, he is evidently unfit to teach others; without the second, though his knowledge may be great, he will want the power of communicating it; and if he has not the third, his arrangements will be irregular and imperfect, and he will consume his pages by a detail of his own thoughts or discoveries, to the exclusion of those of the great men from whose works he professes to compile. We should be happy if it were in our power to announce to the public, that a work on chemistry, by an author so qualified, were now before us. But this is by no means the case; for we cannot avoid observing, that the book is ill adapted to the purpose it is intended to answer, for the following cogent reasons:

1. The author is not sufficiently acquainted with the present state of chemistry, and has been careless in the use of the books he has consulted. Of these we shall give a few instances.



It is not easy to determine why no explanation is given of Dr. Black's Theory of Heat, and the numerous and important consequences to which it leads.

The perlate acid, which was decomposed above three years ago, is retained in his catalogue (p. 54) though (p. 138) said to be the same as the phosphoric.

In his chapter on mineral alkali, he takes no notice of Scheele's capital discovery of the method of obtaining it from common salt.

He says, ponderous earth has hitherto been always found combined with vitriolic acid: but Dr. Withering's excellent paper on the nature of aerated ponderous earth, in the Philosophical Transactions for 1784, would have informed him otherwise. Not to mention, that aerated baroselenite is the very first species in the barytic genus in Kirwan's Mineralogy, which lay open before him.

After a short account of the properties of platina, as known to Lewis in 1754, he overlooks the discoveries of Macquer, Baumé, Sickingen, and others, and positively asserts, that such was the state of our knowledge respecting it till 1786, namely, that we supposed it to be neither fusible nor malleable, though it had been cupelled in the furnace at Séves long before, and afterwards hammered out and welded, as he might have known by consulting the Chemical Dictionary, or Fourcroy's Elements.

Dr. B. has entirely omitted the regulus of wolfram among the semi metals. This metallic substance, remarkable for being the heaviest body in nature except platina and gold, was fully described in De Luyart's masterly Analysis of wolfram, published in English in 1785, and since copied into other books. Our author, nevertheless, retains the old supposition, that wolfram consists of flint, calx of iron, and tin.

In p. 196, he gives the ancient theory at length, in which Prussian alkali is supposed to be phlogisticated: but the very capital experiments of Scheele are merely hinted at. This is singularly inadvertent, as the acid of Prussian blue is among the number described by Dr. B. in p. 54.

We are told, p. 275, that great quantities of sal ammoniac are imported from Egypt, where it is made from foot; though there are few chemists who do not know, that all the sal ammoniac used in Britain, is manufactured at home from volatile alkali, obtained by distillation from bones. Of this, however, we do not find the least mention.

2. He has confounded, in one indiscriminate mass, opinions yet unsettled, together with matters of fact: and as the brevity of his plan required many doctrines to be asserted without proof, he has afforded the learner no criterion to distinguish the one from the other.

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Of these we may take notice in the gross, that fire, *pure* and volatile, is described as a fluid in eight paragraphs, and theorized in a manner which, though doubtless very confused and unintelligible, yet never leads the reader to imagine, that the question, *whether fire exists otherwise than as a modification of matter, instead of being a peculiar substance*, has not yet been decided; and that the best and most eminent philosophers will scarcely venture to give preference to the one side more than the other. Again, that phlogiston, the existence of which is denied by some of the greatest chemists of the age, is said by him to rest on the firm basis of demonstration, (p. ix.) and that the simple, clear, and most ingenious system of the antiphlogistians, which he every where treats with the greatest contempt, is *nonsense* (p. 301).

3. Instead of the received theories, which are considered as part of the Elements of Chemistry, he has offered theories of his own, which, supposing they were much more agreeable to the facts than they really are, ought not to have been exhibited in a book of outlines.

This is by much the most objectionable part of the work. We do not think the reader will easily understand how two combustible bodies, rubbed together, take fire, from being informed, that "it is rational to believe, that the friction increases the power of *focal attraction* of the parts in contact, and that the fluctuating and specific fire is thus concentrated, and *converged to a point* sufficient to produce ignition," p. 156.

We may venture to make a similar remark on his theory of the vinous fermentation, p. 165, where he says,

'The active principles in sugar are vegetable acid and phlogiston; phlogiston is pure acid and pure fire; water is pure air and pure fire.

'The three principles, therefore, which are in a capacity of mutual attraction, are acid, air, and fire. The pure fire uniting with the acid, forms phlogiston, which, with the phlogiston already present in sugar, combined with a large proportion of undecomposed water, and an acid, constitutes wine or beer; whilst another portion of acid, in combination with the pure air from the decomposed part of the water, forms aerial acid, which *having no water in its composition*, rises from the surface, and gradually mixes with the atmosphere.'

Without entering more minutely into the imperfections of this book, we feel ourselves impelled to take notice of that propensity to find fault with others, which this writer, who has himself so much need of indulgence, displays on all occasions. If Reviewers, who profess to speak of the merits of literary performances, not by dogmatical assertion, but by a faithful display of facts, might use the same harshness as has led the doctor out of his way, to censure authors who have deserved well of the scientific world, and that frequently for no other reason than because their sagacity did not extend so far as to discoveries not made in their time, it would be easy for us to

animadvert, in severe terms, on the negligence with which this book is made up. We might shew, that though "philosophy may be permitted to smile," yet a sneer but ill becomes her; and might, perhaps, find no difficulty in demonstrating, that when an author has written what he does not himself approve, he should not presume to tell the public, that "he has not leisure to alter it." But it is not at all necessary to enlarge on these and other reflections that present themselves. We shall, therefore, only add, that the perspicuous and elegant *Outlines of Mineralogy* of Bergman led us, from the similarity of title, to hope, that the *First Lines* of Chemistry might resemble it; but we were much disappointed. X.

ART. VII. *The Generation of Animal Heat investigated: with an Introduction, in which is an Attempt to point out and ascertain the elementary Principles and fundamental Laws of Nature, and apply them to the Explanation of some of the most interesting Operations and striking Appearances of Chemistry.* By E. Peart, M. D. 8vo. 114 p. Price 2s. 6d. in boards. Gainsborough, Mozley; London, Edwards.

IN an introduction of considerable length the author slightly mentions the several theories of the production of heat, which have lately excited the attention of chemists, and notices the objections which he conceives may be made to them all. He then prepares the way for his own system by the following observations.

'It appears evident to me,' he says, 'that there is one grand principle of nature, which chemists have entirely overlooked. It is the great principle of elasticity and fluidity. It is that wonderful, subtil, active, universally diffused *Æther*, hinted at by the great Sir Isaac Newton, and by that name I shall distinguish it.

'By adopting this principle, and adding to it three others, (which none, I think, will deny the existence of, except the Lavoisierians) I think it possible to solve the phenomena of nature, and consequently of chemistry, in a more easy, natural, simple and satisfactory manner, than any other hypothesis hitherto offered to the world hath done or can do.

'I therefore place *æther* as the first principle or element of nature; *phlogiston*, or the principle of fixity and solidity, as the second; an acid the third; and earth the fourth.

'*Æther* and *phlogiston* have an affinity to each other; and according to the proportions, or circumstances in which they unite, they form light, fire, or the electric fluid. Perhaps light hath a redundancy of *phlogiston*, and the electric fluid of *æther*; whilst fire, or the matter of heat, is a complete saturation of each with the other.

'*Æther* likewise readily and intimately unites with the acid principle, and this combination forms pure air.

'*Æther* hath no affinity with earth, unless the earth be already combined with an acid or *phlogiston*, in which case the *æther* will enter  
into

into combination with it, on account of its attraction to the acid or phlogiston there present.

‘ Phlogiston unites with æther as above mentioned : with earth it intimately combines, forming metals, &c. but to the acid principle it hath no affinity, unless through the mediation of æther or earth.

‘ The acid principle and earth, strongly attract and unite with each other.

‘ With these general principles and laws, I will now endeavour to explain those chemical phenomena, which the theories before mentioned seemed not to do in a satisfactory manner ; and I hope, ere long, to be able to give so clear an explanation of many other effects and appearances in chemistry, hitherto imperfectly or confusedly accounted for, as will render these principles so clear and satisfactory to others, as at present they are to myself.’

He proceeds to apply these principles in the chemical explanation of the calcination of metals, the combustion of phosphorus, the production and nature of the electric fluid, the composition of water, the production of inflammable air, and the phlogistication of nitrous acid ; and concludes his introduction in the following manner.

‘ And now having said as much as I think necessary concerning my chemico-philosophical principles, and their application to the solution of some of the most common and striking phenomena of chemistry, to explain my idea of the nature and composition of heat or fire ; I shall at this time drop the subject, and immediately proceed to the particular object of my present enquiry, which is the generation of animal heat.

Seven chapters are employed in the investigation of this subject ; but we find it difficult to give an analysis of our author's system, being ready to confess that we do not understand it ; and our readers will perhaps admit that we need not be ashamed to avow this, when we add, that according to Dr. Peart, the two essential principles in the composition of animal heat, are the æther alluded to in the introduction, and the nervous fluid, the latter of which we suppose he has analysed, as he assures us it is composed of an earth united with much phlogiston and some æther.

The production of heat is moreover not the only subject of our author's research, for he accounts in an *equally clear* and *satisfactory* manner for some other animal productions, as the phosphoric acid, the volatile alkali, &c. I.

ART. VIII. *Healde's Translation of the London Pharmacopœia.*

(Continued from Vol. I. p. 170.)

WHERE *calamine* cannot be procured ready calcined, *lapis calaminaris* is to be thrice heated to a strong red heat, and as often quenched in water.

The *extractum chamaemeli* is given in the dose of one or two scruples in flatulency, dyspepsy, and pains of the stomach and bowels.

Ex-



*Extractum casearillæ* may be given from ten to twenty grains twice or thrice a day.

*Kali sulphuratum*. Hepar sulphuris, or liver of sulphur, has been of late strongly recommended to prevent the effects of mineral poisons.

*Sulphur præcipitatum*. This preparation is not so white as that of the last Dispensatory, which was made with quicklime, but is more purgative.

*Antimonium calcinatum* (calx antimonii.) 'It is one of the mildest antimonials; but, if it be true that it proves emetic after long exposure to the air, and that, by means of the black flux, a regulus may be obtained from it, some effect may be presumed. The translator hopes to be excused if he says, that he prepared the *calx lota* himself in 1741; that he has ever since used it, often designedly to excite nausea, and continues deceived, if, when genuine, it is inefficacious. It is generally given in small doses, to promote a diaphoresis, from ten grains to a scruple.' It could have been wished that Dr. H. might have been able, after an experience of forty-seven years, to have spoken more decidedly on the efficacy of an antimonial preparation, which it appears to be sometimes necessary to administer in doses twenty or forty times as large as that in which tartar emetic usually produces sensible effects.

*Hydrargyri cum creta* (mercurius alkalifatus) may be given from ten grains to half a dram.

*Hydrargyri muriatus* (corrosive sublimate) 'is a very strong active poison, yet the translator took it repeatedly as an emetic fifty years ago,' but in what dose we are not told.

*Hydrargyri muriatus mitis*. 'This is the *mercurius dulcis præcipitatus* of the Pharm. Lond. fol. 1721, p. 145, adopted by the Edinburgh, 1744, under the name of *Merc. præcip. albus*, and, after that, by the Swedish Dispensatory, under the name of *mercurius dulcis*. As it has been supposed by many to be a new invention of Mr. Scheele, and been recommended as an easy and cheap substitute for calomel, it has grown pretty much into use; but the testimonies, before the committee, of its good effects not being consonant with each other, the College chose not to receive it instead of a medicine of such established character as calomel, and introduced this for future trial. It is given in doses similar to those of calomel.' (See Rev. p. 300. n. 6. and the observations on the Pharmacopœia.)

*Hydrargyri vitriolatus*, turpeth mineral, in doses of five or six grains, acts very briskly as an emetic, 'as the translator has himself sensibly felt; and, if he is not deceived, evacuating more copiously than many of the safer emetics.'

*Aqua hydragryri acetati* (extract of lead). 'The committee of the last Dispensatory, having their apprehensions of saturnine medicines



medicines some way excited, admitted not this amongst others. The present committee, sensible how impossible it is to guard against the misapplications of ignorance and rashness, have, with sentiments more masculine, replaced it; for, whilst physicians seemed to avoid, or forget, the preparations of lead, the empirical recommendations of a foreigner has made this so popular a favourite, that it must be strange indeed if no mischief follows an use so indiscriminate.' Do the College deserve the praise of pursuing a masculine conduct for giving their sanction to a remedy made popular by *the empirical recommendation of a foreigner*, because they are 'sensible how impossible it is to guard against the misapplications of ignorance and rashness?' They might with as much propriety receive praise for not rejecting corrosive sublimate, because recommended by Van Swieten. The contemptuous manner in which the word *foreigner* is introduced, for the honour of our nation, we must severely reprehend; and hope, while such expressions form a part of Dr. H.'s book, that no foreign nation will honour his remarks with translation.

*Spiritus ætheris nitrosi*, dulcified spirit of nitre. The former part of Dr. H.'s remark is copied from Lewis's Dispensatory, and the latter from the Edinburgh edition of Lewis's.

*Tinctura colombar* is recommended as a 'corroborant and sedative, and given in doses of a dram or two in bilious vomitings and purgings.'

*Tinctura galbani* 'is not directed to be made of strained galbanum, perhaps, lest the straining might render the solution less easy. It is a warm antispasmodic, promising to be of service in flatulency, hysteria, and the asthmatic complaints of old people.'

*Tinctura jalapii*. 'Proof spirit extracts rather more than four-twelfths of the best jalap, A. R.'

*Tinctura Opii*. 'Of two ounces of strained opium, not quite one ounce was dissolved in a pint of white wine, nearly the whole in proof spirit. A. R.' At p. 65, it appears, that nine-twelfths was the quantity taken up by proof spirit.

*Mistura cretacea* (julepum e creta). A small addition of cinnamon water removes its earthy taste.

*Spiritus ætheris vitriolici compositus*, 'supposed to be' the celebrated liquor anodynus mineralis of Hoffman, is given as a sedative and antispasmodic in 'hysteria, arthritic, and other painful complaints, to adults, from thirty drops to an hundred, or more, along with sugar, or some appropriate mixture.'

*Oxymel colchici*, though it sometimes fails, has, if I mistake not, too much power to deserve neglect. It is given to adults in the dose of a spoonful once a day, and gradually more, or oftener repeated.

*Trochisci*

*Trochisci e magnesia.* 'A dram of them, where acidity abounds in the stomach, will prove a very useful laxative without increasing flatulence.'

*Aqua zinci vitriolati cum camphora*, when employed as an eye-water, should be diluted with at least an equal quantity of distilled or soft water.

*Unguentum hydrargyri nitrati.* The solution of the quick-silver should be made by digestion in a sand heat.

Dr. H.'s book is useful as a careful translation; but the committee of the college would have done better to have been their own commentators as well as translators, and to have given, as their predecessors did, some reasons for the changes they have made in this their new edition. K.

ART IX. *The Gentleman's Stable Directory; or modern System of Farriery; comprehending the present entire improved Mode of Practice: containing all the most valuable Prescriptions, and approved remedies, accurately proportioned, and properly adapted to every known Disease to which the Horse is incident. Interspersed with occasional Remarks, upon the dangerous, and almost obsolete Practice of Gibson, Bracken, and others. Including Directions for feeding, bleeding, purging, and getting into condition for the Chase. Inscribed to Sir John Lade, Bart. By William Taplin, Surgeon. 8vo. p. 356. Price 5s. in boards. Kearsley.*

WE have often lamented with the author of this publication, that so valuable an animal as the horse, an animal to which we are indebted in such a variety of instances for contributing to our pleasure, and our convenience, should be so frequently, and so grossly abused; we feel surprize also, as well as concern, when we further reflect that so little has been hitherto done to render the medical treatment of the horse rational and judicious, for one would think that interest, as well as justice and humanity, would prompt a peculiar attention to this subject, and there certainly can be no reason why the animals, which are under our immediate care, should not, as well as ourselves, benefit by the late improvements which have been made in medicine and surgery.

A rational treatise on the diseases of horses, written on the improved principles just alluded to, would certainly be a most useful and acceptable publication, and our expectations were much raised concerning the work before us, when we found by the title that it was the production of a surgeon, for we trusted that it would have been written scientifically, or at least that it would have shewn marks of good sense. We are sorry to say that the perusal of it has, in both these respects, much disappointed us, for after observing that a spirit of humanity, and a warm zeal for the welfare of the horse, pervade the book, and which

which we cannot but highly commend in the author, as also that it contains some formulæ for medicines, which are undoubtedly superior to the common farrago made use of by most farriers, there is certainly very little to praise. The style is, throughout, disgustingly affected, and very ill adapted to convey instruction: and of the author's mode of medical reasoning, we shall give our readers the following specimen. Adopting the common theory of cold being produced by obstructed perspiration, he says,

• The process of nature we allude to, in the appellation of cold, is a general obstruction of the cutaneous passages, or pores of the skin, formed for the transpiration of perspirable matter, by which it is prevented in its natural course, and returned upon the body in a preternatural and morbid state. We now come to the mischievous effect, according to the degree of inveteracy, or infection of the attack. The most penetrating and acrimonious particles immediately make their passage to the blood vessels; and intermixing with the mass, produce different degrees of disease, acting differently upon different subjects; the injury sustained being in some respects regulated by the degree of heat or perspiration the horse was in at the time of being exposed to the original cause. These circumstances once collected, upon the foundation of such enquiries, some idea may be formed of its probable duration and severity. The effects of cold are not only soon discovered where there is a constant attention and care, but an observation may be very early made to what part it more immediately directs its attack. For instance, if the nervous system is the most irritable, you speedily perceive it in the eyes; if the glandular upon the neck, throat, under the ears, or in the head; if more particularly upon the blood, (in which, both the vessels and their contents are concerned) the whole system of circulation being affected, you soon discover its seat to be taken upon the lungs; and will perceive it displayed more or less in a cough, or difficulty of breathing, according to the severity of attack, from the proportion of perspirable matter repelled, (become morbid) and compulsively absorbed into the circulation. So soon as the horse is in this state, a symptomatic fever attends, which is to be understood no more than a degree of febrile heat, or irritability dependant on the original cause, which gradually ceases as the primary disease is found to decline. The blood, in all these instances, becomes languid and enfeebled by its increase and incumbrance, whilst its velocity is preternaturally compelled in the stricture of the vessels, upon their over accumulated contents, which palpably constitute the obstruction, and produce the fever.'

The author in the title page professes to censure "*the dangerous and almost obsolete practice of Gibson, Bracken, and others,*" and this he has done, we think, with a very unjustifiable severity; there would, indeed, have been a propriety in pointing out the errors of the several authors he mentions, provided it had been done with candor and good temper; but the attempt to build a reputation on the destruction of that of others, is in the highest degree illiberal, and we will venture to predict, will, in this instance, be unsuccessful.

G.

ART.



ART. X. D. J. C. G. Schæffer, *Versuch einer Medicinischen Ortsbeschreibung der Stadt Regensburg, &c.* Essay on a medical local Description of the City of Ratisbon, with a short Account of the Illnesses which reigned there more particularly in the Years 1784, 5, 6. By Dr. Jac. Christ. Gottlieb Schæffer. Small 8vo. p. 220, besides tables. 1787. Ratisbon.

AT the latter end of the year 1783, a bilious epidemic beginning to reign, M. S. noted, in his journal, the different appearances of the disease, and the medicines which were employed in it with success. These observations were communicated by him to his friend Dr. Wittwer, of Nuremberg, who inserted them in Baldinger's Medical Magazine. In the following years this epidemic degenerated into a mucobilious disease, which produced obstinate rheumatisms, phthisis pulmonalis, puerperal fever, &c. These changes induced M. S. to take from his journal an account of all these diseases, the number of his patients, and how many of them died. To this prefixing a short description of his native city, the way of life of its inhabitants, and the disorders generally observed in it; and adding remarks on the weather, births, marriages, and deaths, and an account of all the animals, plants and minerals found in the neighbourhood, the present work was produced.

As to the general temperature of the weather, the cold is not great before December, and the frost ceases in February; in March, signs of approaching spring appear; and in April, all the trees put forth their verdure, and are in blossom. The summer is very hot, thunder frequent, but seldom doing injury. The autumn is fine, and frequently continues till the latter part of October. The atmosphere is, in general, heavy, thick, and moist. The water is very good. At Abach, about seven miles distant, is a mineral water, containing volatile vitriolic acid, and calcareous earth. Bathing in it produces a gentle perspiration, and is of service in rheumatism, chronical gout, palsy, rigidity of the muscular fibres, and cutaneous diseases. The town is surrounded with hills, the streets irregular, and the houses not lofty. It contains seven monasteries, two nunneries, and 10,000 inhabitants. In describing its manufactories, M. S. notices one of needles, under the care of M. Goze, possessing a secret for hardening fish-hooks, which they send to England. The inhabitants being mixed, have scarcely a decided character, but, in general, like the Bavarians, are sincere, honest, and without ceremony: not too fond of work; yet what they do, they do well. Infanticide is rare, as the penalty, in case of a person being with child, is only 6 florins (15s.). Contagious diseases are uncommon. In 1713, the plague made its appearance, but did not rage much. The fol-



Following are the diseases which usually occur regularly every year: in *January*, catarrhs, rheumatisms, tertians, apoplexies, palsies, and uterine hæmorrhage. This month affects much those who labour under phthisis. *February*; catarrhs, rheumatisms, tooth-ach, inflammation of the tonsils, and sometimes intermittents. *March*; catarrhs, rheumatisms, slight inflammations, gout, apoplexy. *April* and *May*; tertians and cholics. Most of those who are affected with phthisis die in *May*. *June*; cholic and diarrhœa: sometimes pains in the neck. In the year 1780, many nervous diseases, as epilepsy, palsy and apoplexy, reigned in this month. *July*; rheumatism, gout, cholic, diarrhœa, and cholera morbus. *August*; cholic, diarrhœa, and, particularly in the town, dysentery. *September*; dysentery, diarrhœa, tertians and rheumatism. *October*; disorders of the bowels, gout, erisypelas, catarrhs, and sometimes tertians. *November*; erisypelas, jaundice, intermittents, pains of the neck, and abortion. *December*; all kinds of catarrhal and rheumatic complaints.

Before M. S. begins his observations on the diseases of 1784-6, he repeats his caution given in the preface, to attend to the reigning character of diseases, as modes of cure, directed to symptoms merely, are at best useless, frequently dangerous.

In his account of 1784, M. S. observes, that the bilious epidemic mixed itself with every other disorder, and particularly affected parts which had before been diseased, bringing on, without any fresh infection, gonorrhœa, or hernia humoralis, which had long been cured, and which were now carried off by emetics and evacuations. A particular kind of delirium was observed, in which the patient fancied some one was lying near him, complaining of what he himself felt. M. S. asks, whether this bilious epidemic could have been occasioned by that thickens of the atmosphere which was observed in Europe after the earthquake in Calabria. Of 432 patients treated this year he lost 40.

In the beginning of 1785, Hoffman's *tussis rheumatica stomachica* was observed; and in July, Sydenham's *cholera morbus*, although the weather was cold. At the latter end of the year, the true *synochus putridus* made its appearance: it was accompanied with petechiæ, was very dangerous, and the patients frequently relapsed. This year, however, of 625 patients, M. S. lost but 36.

In both these years, bleeding was prejudicial; and emetics, followed by aperitives, and repeated frequently, if necessary, were a sovereign remedy.

In the year 1786, this bilious character degenerated into a muco-bilious. Coughs, colds, phthisis pulmonalis and gout, were more common than they had ever been. Diseases were  
more

more tardy in their progress, and attenuants were more necessary than emetics. Many died of the puerperal fever. M. S. considers the seat of this disease to be the bowels: its predisponent cause pressure, occasioning the lymph to stagnate and thicken in the parts, and the nerves to become weak, or rather benumbed: its immediate cause, any thing capable of exciting fever. He does not recollect to have had one person committed to his care, attacked with this disorder, which he ascribes to his attention to keep the body open before delivery, instead of being anxious about bleeding. Once he observed the swelling of the lower extremities, noticed by Mr. White of Manchester. In June, the *morbus hæmorrhagicus maculosus Werhoffii* made its appearance. In August, M. S. relates a case of *febris soporosa* in a man of 60. Of 807 patients this year, 56 died.

Though this work be of more immediate utility to those who reside in the country, yet the medical observations made with care and without prejudice, the author's readiness to acknowledge his errors, as well as to communicate cases, in which he has been successful during a practice of fourteen years, and the interesting histories of diseases which he relates, with the appearances on dissection, where it was permitted, cannot but render it valuable to every practitioner. 3.

ART. XI. *A Description of all the Bursæ Mucosæ of the Human Body; their Structure explained, and compared with that of the Capsular Ligaments of the Joints, and of those Sacs which line the cavities of the Thorax and Abdomen; with Remarks on the Accidents and Diseases which affect those several Sacs, and on the Operations necessary for their Cure.* Illustrated with Tables. By Alexander Monro, M. D. Professor of Physic, Anatomy, and Surgery, in the University of Edinburgh, &c. &c. Small folio, plates, Price 12s. in boards; London and Edinburgh, Elliot.

THE author does not claim the merit of discovering the Bursæ Mucosæ, but the public are nevertheless under obligations to him for the industry and perseverance with which he has pursued the subject. He represents this part of the mechanism of the human body as an object worthy of the attention not only of the curious anatomist, but of the *practical surgeon*; and, after a short history and description of the Bursæ Mucosæ, their number, situation, structure, and uses, he shows the value of this discovery in its application to surgical practice.

The Bursæ Mucosæ are shut sacs, or little bags filled with a peculiar fluid, and interposed betwixt moving parts to prevent the consequences of perpetual friction.

We learn from the description and plates of professor Monro, that Bursæ are found in the extremities only, and chiefly about the joints; they are found wherever one bone plays on another,

ther, where a tendon runs on a bone, or where contiguous tendons rub on each other, they are even interposed betwixt a tendon and a muscle, betwixt one muscle and another, or betwixt muscles and the common integuments; in short, wherever there is friction, 'to prevent which seems their only use.' These sacs in certain places communicate with each other, and sometimes a succession of Bursæ, mutually connected, run the whole length of a long tendon. They communicate sometimes with the capsule of a joint, and often where that does not seem to be the design of nature, the Bursæ and the capsule have been worn by mutual friction, and a large communication has been formed betwixt them. This has been found only in old age, and in the larger joints, as the shoulder, thigh, and knee.

The Bursæ are numerous about the joint of the shoulder, especially where the capsular ligament of the joint suffers friction from the motions of the os humeri, on projecting points of the scapula and collar bone. They are numerous and large about the joint of the thigh, especially on the great trochanter, under the insertion of the glutei, and other large muscles; they also accompany the tendons which run along the carpus and tarsus, they surround them like capsular sheaths, and are interposed betwixt the tendons and the skin, as well as betwixt the tendons and the bones: they inclose the tendons for a considerable length, and their communications with each other are here uncommonly frequent, but the largest of all the Bursæ are about the joint of the knee, belonging to the *quadriceps extensor cruris*, where there are several of two or three inches in length, and capable of containing several ounces of fluid.

The professor next examines their structure, and shows how they are fitted for performing their office. The Bursæ Mucosæ resemble in all things the capsular ligaments of the joints; they consist of the same coats, and have a similar secretion poured into their cavities; the internal membrane of the Bursæ is thin, and dense, and connected to the incumbent parts by cellular substance. Small masses of the adipose membrane project into their cavities as into those of the joints; the liquor, which bedews their internal surface, is slightly coagulable, and resembles that which is found in capsular ligaments; and the fluids are surely of the same common nature, since Bursæ either originally open into the cavity of joints, or a communication is formed in old age, when the liquor of each is poured into the cavity of the other without being productive of bad effects.

Dr. Monro, comparing the secretions of the Bursæ to the synovia of joints, examines first the structure of a joint, and then the nature of its liquor.



He first defines the difference betwixt the *tela cellulosa* and adipose membrane, and finds by microscopical observation, that the fat is inclosed in regular and peculiar cells. He supposes that fat is a regular secretion, performed by the blood vessels, which colour those sacculi in which the fat is included; and that though the fat be inclosed in distinct capsulæ, yet it escapes from these by a sort of exudation. He observes, that fringes of fat project into the cavities of joints, and therefore presumes that this fatty exudation is one component part of their synovial liquor.

He next denies the existence of a synovial gland, or regular organized body for the secretion of the synovia, but conjectures that the pendent fringes, which hang loose in the cavity of the joint, and which have been mistaken for the excretory duct of such a fluid, are really no more than the mouth or duct of such follicles or secretory sacs as are found in the urethra or vagina.

The result of this organization is the production, not of a simple secreted liquor, but of an unguinous or compound one, a mixture of exuded oil from the adipose membrane—mere mucus from the fimbriated ducts—and lymphatic exhalation from the extreme arteries;—and since Bursæ in their structure resemble the capsules of joints, the liquor of both is precisely the same, and palpable particles of oil are never seen because they are minutely mixed with the *serum* and *mucus*.

The Bursæ and joints have also common diseases. We often observe inflammation terminating in effusion of matter into the cavity of the joint or Bursa. There is in many cases of gout, rheumatism and scrophula, or after violent sprains, an effusion of a gluey fluid into the Bursa; but the most frequent disease is dropsy of the knee, in which, besides the water of the disease, small round bodies are found of a cartilaginous consistence, to the number of twenty or thirty; some equal in size to a garden bean. The author saw fifty such bodies and upwards discharged from a diseased Bursa, under the thumb; and four bodies of a similar nature were taken from a vaginal coat in a case of hydrocele.

These bodies have been supposed to be part of the cartilage struck off by violence from the end of the bone; but this is no solution of the difficulty with regard to the generation of these, since they are equally found in the cavities of Bursæ. Dr. Monro observes, that these bodies were regular in their structure, with distinct lamellæ; had pedicles, by which they had been nourished; and that when detached from the internal surface, they had ceased to grow.

This is a full, and, we trust, accurate view of what Dr. Monro has discovered with regard to the structure or uses of the Bursa Mucosæ, or Bursa Unguinosa. He has added a  
supplementary



supplementary chapter, which is little connected with his proper subject. It is designed to show the danger of exposing an internal surface to air, and to inculcate the opening of shut sacs, rather by puncture than incision, although such practice is rather implied than expressed. From experiments, in which he had opened the abdomen and thorax, he found reason to believe, that the admission of air into these cavities was the chief cause of violent inflammation, and proceeds to apply this analogy to the whole circle of surgical operations.

A practical opinion from so eminent an author will command respect, and should be discussed with particular care.

If there be two causes of inflammation, one insignificant, and one powerful, shall we not rather ascribe disease to the more powerful cause? If the hairy scalp be injured by a stroke, that stroke will cause inflammation, and that inflammation will be communicated to the membrane of the brain, though the integuments be whole, and the scull remain uninjured; but if the scalp be terribly lacerated, the scull fractured and trepanned, if a piece of the scull be taken away, and those vessels torn, by which the dura-mater was attached to its internal table, inflammation may be looked for independent of the admission of atmospheric air.

If the belly be opened (in *Cæs. sec.*) by an incision of six inches, or the scrotum by one of four inches long; and if we add to such injuries the irritation of stitches, of dressings, and of ointments, we may ascribe the inflammation more to these injuries than to the admission of air, and may safely conclude, that among such a number of causes the power of air, as one cause of inflammation, must be as the drop of the bucket to the waters of the ocean. It does hold this small proportion to the violence of the inflammation excited, since the simple admission of air, by puncture, is harmless, or nearly so. Air is admitted freely from the lungs into the thorax by the fracture of a rib, there is a laceration of the intercostals, pleura, and lungs; it concurs with a fall, or violent and general contusion; and it happens ofteneft in workmen, young, strong, and disposed to inflammation; yet with all these concurring causes, and though driven through with a perpetual motion, the admitted air excites but slight inflammation, often none.

The cells of the scrotum are filled with air by soldiers and sailors, to imitate herniæ, and escape the service, yet they do not suffer by the experiment. General Emphysema is another proof, that air is diffused through the cells of the body without inflammation, not because they are less susceptible of inflammation, for the tela cellulosa is often the seat of extensive suppurations. Mr. Hunter, in his experiments, wishing to excite inflammation, throws a solution of salt into the cavity

of the belly. But Dr. Monro would trust to atmospheric air.

If air could excite inflammation, it would become a new instrument in the hands of the surgeon. In obliterating shut sacs we often use stimulant fluids:—thus to obliterate the sac of a hydrocele, the vaginal coat is filled with spirits, or with corrosive sublimate dissolved in spirits; but instead of an injection giving exquisite pain, instead of an incision or caustic six inches long, instead of a painful and tedious seton, we have but to tap a hydrocele; let the water flow, then inflate the sac, and inflammation should be excited, and the disease cured; this would be an easy process, and if Dr. Monro promise for the success, it will have given us a new operation; he will have found a fluid of subtle powers so stimulant as to excite inflammation, yet so bland as to alluage pain.

The professor has given several proofs of his doctrine, which we shall make some remarks upon.

‘The danger of the admission of air to the cavity of the pericardium, and surface of the heart, is proved by the following very singular case, which occurred to me about six years ago. Two men in liquor disputing about their skill in fencing, the one challenged the other to a match with pokers, heated at the points, that there might be no mistake about the hits; and his challenge was accepted. One of them received a thrust under the cartilage of the fourth rib of the right side, about a finger breadth from the edge of the sternum in a slanting direction inwards. He complained little till the 3d day after the accident, when symptoms of deep seated inflammation began to appear, and, notwithstanding bleeding, and other remedies, continued to increase. These on the tenth day thereafter, when I was called to him, were succeeded by rigour and coldness of the extremities, with a small, frequent, and intermitting pulse; and two days thereafter he died. On opening his body, a slanting passage was discovered on the outside of the pleura into the mediastinum and cavity of the pericardium, in which last about five ounces of purulent matter were found. The internal part of the pericardium, and the whole surface of the heart were much inflamed, but there was no mark of injury done to the heart by the point of the poker; and it appeared to me evident, that the fatal symptoms had been chiefly produced by the air entering the pericardium in the time of inspiration.’

To us it does not appear evident, that the fatal symptoms arose from so bland a fluid as air, rather than from the burning of a red hot poker. Indeed the slanting wound would have excluded air, and the doctor himself proposes *slanting incisions*, and passing the trocar in a *slanting direction*.

‘The abdominal viscera, I have already observed, are dangerously affected by the air of the atmosphere admitted through wounds. But I have met with three cases in which the air escaped from the alimentary canal into the cavity of the peritoneum, and occasioned a true tympany, attended with such a degree of inflammation as occasioned, in a few days, slight adhesion of the different parts of the intestines with

with each other, and with the peritoneum; and no doubt contributed much with other complaints to the death of the patients. In the first of these cases, to which I was called by the late Dr. Clark, and Mr. Adie, surgeon, about twenty years ago, the arch of the colon had been eroded after a tedious dysentery. In the second case, two holes were formed in the jejunum, by two pins with their points turned different ways, and tied together with a thread, which had been accidentally swallowed. In the third case, of a person in a typhus, the colon seemed to have burst during the operation of an emetic. In the first of these cases, in which the belly was enormously distended, I prevailed with Mr. Adie, surgeon, to let off the air with a trochar, which relieved the patient much; but as the hole in the colon was large, the abdomen soon filled again with air, and the patient died in a few days thereafter.

We first observe, that this was not atmospheric air, but fixed air; the two probably differ as much from each other in their effects on the human body, as oil from spirit. In the first case there was a tedious dysentery; in the second the stimulus of two pins; in the third, the whole colon ruptured, its feculent contents poured into the belly, and a typhus concurring, in which disease, inflammation, and enlargement of all the viscera, are so frequent, as sometimes to mark the species.

Such a doctrine is carried great lengths when an accoucheur (Dr. Aitken) thinks of performing the Cæsarean section under cover of a warm bath; when a professor of surgery deliberately and seriously proposes to break the inner table of the skull, rather than saw it through; or speaks of cutting the dura mater, as chiefly hurtful by admitting the atmosphere.

On these principles he has 'ventured to propose some changes on the operation for herniæ,' which is nothing more than reviving the obsolete practice of operating for herniæ without opening the sac. On this subject criticism would be superfluous, since the universal practice is to open the sac, and the reasoning is well known on which that practice is founded; but it is necessary to quote the professor's proofs in testimony of this practice.

First, in 'considering the cause or causes of danger in cases of herniæ,' he very naturally concludes, that admission of air, and consequent inflammation, is the chief cause. In opposition to this, we state an acknowledged fact, that upon opening the sac, the patient's fate may often be predicted. / If there be sphacelated spots, or violent deep-coloured inflammation, he must die; if neither appear, he is in some degree safe. If inflammation be already established, it cannot be ascribed to atmospheric air. If the patient survive the opening of the sac, it is a sort of proof that air is harmless, and that no inflammation had been excited, as a slight degree of inflammation proves fatal. Sometimes it happens, that an intestine reduced in a



state of high inflammation is restored; this shews that the stricture alone was the cause of inflammation, and that the inflammation subsided after exposure to air. The French surgeons operate early, and often succeed; therefore if there be no inflammation before opening the sac, none will succeed the exposure to air.

He proceeds to guess at the comparative risks in the two operations, and says, 'If we open the sac, we shall lose 110 or 120, out of 150 patients; but if we leave the sac entire, then we shall lose no more than 20 at most.' Whatever has the appearance of calculation deceives us with the idea of accuracy, and we naturally look for facts in confirmation; but to vindicate this calculation, we have four cases only, and all of them, as we think, of the most equivocal nature; for in two of the four operations, he opened the neck of the sac, although he left the sac itself untouched.

He applies the same theory with as little reserve to every important operation. He speaks of the Cæsarean section, ascribes the inflammation to the admission of air, and refers us to Dr. Hamilton's text book for his mode of performing the operation.

He first presumes that the inflammation arises from the admission of air; but patients die of laceration of the womb, where no air can pass; they also die of inflammation, for the intestines are found at different periods in all the various degrees of inflammation, in adhesion, suppuration, and gangrene, all in the same body.

He excludes air by close stitching; but stitches are worse, and will more excite inflammation than air will, and we are cautioned against them by all authors.

Dr. M. introduces the hand to withdraw the child;—he passes it again to extract the placenta;—he plunges it a third time into the cavity of the empty womb, to dilate its orifice. This appears to us inconsistent with his own doctrine; for during this tedious process of dilating the womb, the bowels continue exposed to the air. Besides, this dilatation is neither practicable nor proper: it is not proper, because we never perform the Cæsarean section till labour be begun; for should we cut the womb before the commencement of labour, the womb would be found in an inert state, and for want of contraction fatal hæmorrhage would ensue. We only ascertain the presence of true labour by the dilatation of the os tincæ; therefore we never begin the Cæsarean section before the orifice be in some degree dilated. It is not practicable, because the os tincæ can only be dilated by passing the hand through it in a conical form; and such distortion of the pelvis as requires the Cæsarean section, will prevent the dilatation with the hand,  
whether

whether it be attempted from the outlet upwards, or from the brim downwards; we may introduce one finger or two, but such slight dilatation, especially if effected by art, will not be permanent, nor will it be adequate to the purpose designed, viz. procuring a free exit of matter from the cavity of the belly.

Dr. Monro has added 100 Bursæ to 32 already discovered by Albinus and others. He has found about 140 in all:—33 in each of the superior, and 37 in each of the inferior extremities. These are represented in five plates; besides which he gives one to shew their internal structure—one to shew the effects of disease—one to explain the structure of joints—and one to represent those cartilaginous bodies, which are sometimes found in diseased Bursæ. ‘They are all delineated of their natural size, after an incision had been made into each of them; and several of them were kept inflated while the painter drew them; their accuracy is such as to enable an anatomist to prosecute them by dissection;’ but their elegance is not such as might be expected after repeated admonitions on this subject. One corner of only a single plate is engraved by Beugo, the rest are not superior in execution to the black fishes, or any former exhibition of Mr. Donaldson’s art.

The work before us must be the result of much labour and of many tedious dissections; and from the indefatigable industry of Dr. Monro, we may hope, that we are now in possession of full information on the subject. It will be thought an acquisition, and merits most of all the attention of the practical surgeon, on account of the frequent diseases of joints and Bursæ.

A. A.

ART. XII. *Verhandelingen raakende den Natuurlyken en Geopenbaarden Godsdienst.*—Prize Dissertations relative to Natural and Revealed Religion. Published by Teyler’s Theological Society, 4to. Vol. VIII. Haarlem, 1787.

THE nature of this institution is well known. As far as our observation has extended, it has hitherto been conducted upon very liberal and impartial principles in the distribution of the prizes; and, by offering a stimulus to young persons of genius and enterprize, it has not only promoted the improvement of individuals, but has produced a number of essays at different times, which will doubtless prove of essential service to the cause of truth and Christianity.

The design of the Dissertations contained in this volume, is to shew the unreasonableness of indifference with respect to religious truths, and to give directions for uniting zeal with prudence in the defence of truth. On this subject there are four dissertations; the first of which, written by Mr. Jan. Kops, s. s. Theol. Stud.

at Amsterdam, (now minister among the Anabaptists, at Leyden) was rewarded with the gold medal, the other three with silver medals.

Mr. Kops very properly begins his dissertation by settling what we are to understand by those religious truths, concerning which we should not be indifferent. Some have maintained, that all true Christians are agreed about the essentials of Christianity. This, however, our author denies, and instances many essential differences between the Romanists and Protestants, and even between Protestants themselves; some considering doctrines as necessary to salvation, which others totally reject; some demanding equal authority to be given to all the books contained in the Bible, and others, among whom is our author, regarding many of them in no other light, than as authentic historical records, and even many of the epistles, as adapted chiefly to that age in which they were written.

In order, therefore, to determine on this matter, Mr. Kops lays down the following axiom; that if a man be fully persuaded of the divinity of the Christian revelation, he will clearly discover that the great design of this dispensation is, gradually to lead mankind to perfection and purity; that all the duties we owe to God, our neighbour, and ourselves, are there required undetached from one another, in their whole connexion and full extent; and that, therefore, religious truths must be of such a nature, as tend to produce this effect. God, says he, as in every thing he has established a variety, so also in the tempers, dispositions, and motives of men. Every man, therefore, ought carefully to examine what will have the most powerful tendency to animate him to the attainment of this great end; and every thing which he finds conducive to this purpose, will be to him an essential truth.

Thus very different doctrines may have the same effect on different persons. One may feel a powerful motive to restrain all sinful propensities in the belief of the eternity of punishment; while another may be no less forcibly influenced from the consideration, that God will make the future punishment of sinners one day to cease. The former will be actuated by fear; the latter, by love; both, however, will attain the same end.

In answer to an objection that will naturally be made to this doctrine, namely, that it tends to multiply, and even justify errors, our author observes, that it is impossible for us ever to maintain any great and dangerous error, without at the same time violating some one of the principal duties of the gospel; that, for instance, a pretended zeal for the interests of religion, cannot excuse persecutors, because they break through, in the most palpable manner, all the ties of humanity; and that, therefore,



fore, his criterion of essential truths will hold good in every case.

He then proceeds to shew the unreasonableness of indifference with respect to religious truths, as above defined. This he evinces in a very strong and lively manner—from the ingratitude of such a conduct towards God—from the neglect of our rational powers which it implies—from the self-interested motives which generally occasion it, joined with that intolerant spirit towards those who differ from established systems, which it tends to produce—and from its folly with regard to ourselves, as conscious of being accountable creatures.

In the 3d chapter, Mr. Kops examines the tendency of different sentiments to produce indifference. With respect to atheism, if any such thing there really be, and some other tenets, he thinks there can be no reasonable doubt, but that they deserve this name. He therefore confines himself to such opinions, concerning which it may be made a question, whether or not they lead to indifference, and which have no small number of partizans. Here, after rescuing from this charge, the sentiment which he had above advanced, that nothing farther can be required as necessary to be believed, than what tends to lead men to virtue and holiness, however different such points of faith may be to different persons, and that one may be a sincere and genuine Christian, though he looks upon many passages, and even some books of scripture, as adapted only to that age in which they were written, and having no relation to us of the present times; he particularly examines an opinion of Mr. Steinbart,\* namely, that Christian ministers ought to conform to the established formularies and usages of their church, and join in the superstitious, antiquated, or useless ceremonies practised in it, though they are convinced of the falseness of the doctrines contained in such confessions of faith, and of the bad tendency of such ceremonies. This agrees entirely with the well-known maxim of many ancient philosophers, that truth and utility do not coincide; but it seems strange, that it should ever have been adopted by Christians, and maintained its ground so long as it in fact has done. It has, however, some reasons in its favour which have the appearance of plausibility. These Mr. Kops enumerates, and combats with great spirit and justness of argument.

The first is, the example of Christ and his apostles, who, though convinced of the inefficacy of the temple worship, and the many superstitious practices to which it gave occasion, and which it tended to keep up, yet paid the strictest obedience to the laws of Moses, and endeavoured only intently,

\* In his book on the *Doctrine of Salvation*, and in his *Philosophical Illustrations*.

and by degrees, to wean the Jews from their fond attachment to them, and give them purer notions. In answer to this, our author observes, that there is no similarity between the situation of those ministers who have bound themselves to certain articles of faith, and that of Christ and his apostles; that the latter had never come under any obligation to make no innovations in the Mosaic religion, and the human appendages then supposed inseparable from it, and that, therefore, they were perfectly at liberty, to do and to teach what they deemed would be most conducive to the propagation of the gospel; that, however, no single instance can be pointed out, in which Christ taught any thing that he esteemed to be false, and that, though he observed the Jewish ceremonies, yet he never inculcated the observance of them upon others, or rebuked them for neglecting them\*. St. Paul, indeed, says of himself, that he became all things to all men, and he certainly preached differently to the Jews from what he did to the heathens. But this difference lay principally in the *manner*, for he never contradicted to heathens what he had asserted to Jews; and to adapt one's instructions to the different dispositions and motives of men, is the business of every good minister.

A second reason is, that all formularies and confessions of faith must be looked upon as civil and political laws, intended to preserve the peace and good order of society; and therefore, that ministers must not swerve in the least jot or tittle from them. Cannot a man then, asks our author, who is no Christian, be a good and peaceable subject? Cannot a sovereign establish laws destructive of Christianity, which yet may not interfere with the good order of society? and in such a land, must not Mr. Steinbart, upon his principles, abjure Christianity? And if such obligations lie upon ministers, do not they hold equally good with respect to all the members of their flock? Every one, therefore, must blindly, and without the least enquiry, follow the doctrines of the established church of their respective countries; and what is this but the most compleat and pernicious indifference?

A third reason is, that these formularies are in fact nothing more than political laws, and entirely detached from that rational Christianity, to which ministers should endeavour gradually to lead their congregations. This is much the same with attempting to reform the church in the church, which is no new thing; but our author points out in the second part of his discourse, a more honourable and honest method of propagating truth.

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\* This assertion may, perhaps, seem to be contradicted by some passages of the N. Test. particularly by Math. xxiii. 23.

The last reason urged by Mr. Steenbart is of so wonderful a nature, that our author is almost tempted to ascribe it, either to a disorder of intellects, or to bad intentions towards the Christian religion. It is this; that the symbolical books are a touchstone, by which to try the tolerant spirit of candidates for the ministry. If they refuse assent to them, even though they disbelieve their contents, they are intolerant, and ought not to be admitted as pastors. But if they have the virtue of toleration, they will give them their approbation and assent; and this will be a pledge that they will not disturb the public peace. If this be toleration, our author readily acknowledges, that it is full sister to indifference. For if, in order to shew that we can tolerate the sentiments of others, it be necessary that we solemnly bind ourselves to teach and inculcate them, though we are convinced that they favour superstition or infidelity; then it is the same thing, whether we subscribe the five books of Moses, or the Koran of Mahomet, or the articles of the Synod of Dordt, or the Augsberg Confession. And where oaths and promises are thus sported with, nothing else is to be expected, but that men will never trouble themselves about the tendency of the doctrines they embrace. But to remove this prejudice against toleration, as if it led to indifference, he employs the last chapter of this first part, in which he treats the subject very fully and accurately, as he looks upon this to be the chief view of the directors in the proposed question.

The difference of men's bodily organs, of their intellectual faculties, of their education, and many other adventitious circumstances, rendering it impossible they should all be of one mind, there arises a necessity for universal toleration. Such toleration, with respect to Christians, Mr. K. with great liberality and justice, defines to be, that we look upon all men who believe that Jesus is the Christ as members of his church; that we bear with all errors which do not overturn this foundation, and entertain no ill will towards any on account of them; that we give to every one an unlimited liberty to believe what he thinks Christ requires of him; and that we use no other means for removing errors than those of reason and argument. This notion of toleration, which agrees entirely with that of St. Paul in 1 Corinth. iii. 10—15. has, however, been stamped with the harsh and uncharitable appellation of indifference, which cares not what doctrines are taught in the church, or what errors creep into it. To this charge Mr. K. replies, and shews that so far from implying indifference, it is the only means of exciting rational enquiry, of establishing faith upon conviction, of giving truth every advantage, and of rendering men proper subjects of moral government. He goes still farther, and shews that the formularies and confessions of  
faith



faith established among the different sects of Christians as necessary to be believed, are both inconsistent with toleration, and lead to indifference. They are inconsistent with toleration, because they effectually debar free and candid investigation, it being almost impossible to judge impartially, after having their particular dogmas instilled into us from our youth, and previously knowing what must be the result of our enquiries;—because however it may be denied, one is in a manner forced to assent to them; the liberty which they allow of leaving the church being in fact the same with that of suffering one's leg to be cut off in order to save one's life, or that of quitting the dominions of a tyrannical and oppressive prince;—because they are declared to contain the only genuine faith, and must of course foster uncharitable sentiments towards all who differ from them; though at the same time, as if their partisans were conscious that the truth is not on their side, they are often supported by the arm of civil power;—and finally because there is no other way left, for one who cannot in good conscience give his assent to any formulary (which notwithstanding is required to be admitted to the communion of most sects of Christians) than either to profess what he does not believe, or to be deprived of the privileges and comforts of public worship and communion with his brethren.

These arguments likewise prove with equal force, that formularies and confessions of faith necessarily lead to indifference. The imposing of them implies, that it is the same thing whether men think for themselves or not; and want of inquiry is the principal cause of indifference. The generality rest their salvation on their exact conformity to the canons of their church, and throw the whole care of their souls on their spiritual guides; while they in their turn, afraid from prudential considerations to examine things with their own eyes, think it safest to follow the multitude, and chuse that party from which they may expect to reap most advantage. Thus the partisans of formularies injure both truth and sincerity. They maintain that they have already reached the highest pitch of the former, and that though mankind are daily making progress in every other science, it is impossible to advance a single step in that of religion. And how many ministers [when upon farther inquiry they find reason to disbelieve many of the articles to which they had sworn assent] are obliged to sacrifice the latter for the sake of a subsistence, and to have recourse to all the arts of self-deception and pitiful evasion, in order to satisfy their minds? How cruel an alternative to many, either to act against their consciences, or to leave the church, and expose themselves, perhaps advanced in years or incumbered with a family, to the miseries of poverty, or to the painful necessity of beginning some new employment! Such are the effects of formularies; and

and hence our author concludes, that toleration which is marked with the opposite characters, and tends to discover and advance the interests of truth, is by no means to be confounded with indifference, and however commonly, is unjustly charged with it.

The second part of this dissertation is intended to give directions for uniting zeal with prudence in defending truth. Having defined what we are here to understand truth to be, the divinity of Christ's doctrines, and their great design to promote our perfection and happiness; and by zeal, a sincere desire and endeavour to propagate a rational belief of the former, and to persuade men to comply with the latter, he directs his attention to the proper exertion of zeal, 1. in maintaining and propagating truth, and 2. in removing those obstacles which tend to obstruct its progress. The requisites for this purpose have been so often pointed out by every writer on the subject, and will so readily occur, that it would be tedious to dwell long upon them. We shall therefore content ourselves with almost barely enumerating them.

Prudent zeal in maintaining and propagating truth, requires that we have a sufficient knowledge of truth and of the evidences by which it is supported; that we be animated with a sincere love of truth; that we strictly adhere to the maxim, never to do evil that good may come from it; that we use no other means than reasoning and argument; that we be calm and moderate, carefully guarding against all heats of passion and violence of temper, and have a proper regard to time and place; that we be firm and undaunted, and be ready to sacrifice our worldly interest, and even life itself if need be, for the sake of truth; though at the same time we ought to be circumspect, not to draw inconveniencies upon ourselves, not to throw pearls before swine, but where all hope of safety or of being useful in the place or country where we are seems vain, to remove if it be possible to some happier climate, where we may be allowed to live in peace, and have a prospect of being serviceable to mankind.

The obstacles to truth are errors. To combat these with success, we must possess a conciliating, winning address, joined with sincerity; penetration, judgment, prudence, coolness and perseverance; and with respect to those things, which are to be considered rather as useless and superfluous than pernicious, Mr. K. judiciously advises not to meddle with them. He cautions likewise against entering the field of controversy without sufficient abilities, lame and inconclusive arguments always injuring the cause they are brought in support of; and against imputing to any, all the tenets of that sect, by whose name they may happen to be called. He concludes with some observations  
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on the method of removing two of the principal obstructions to impartial inquiry and rational conviction, viz. human authority and prejudice.

The second dissertation has for its author, the Rev. Hendrick van Voorst, minister among the Anabaptists at Oostzaandam. In the 1st chapter, after having defined indifference with respect to religious truths, to consist in a shameful inattention to, or an avowed disregard of what relates to religion, he mentions as its sources, ignorance, thoughtlessness, a too great fondness for sensual pleasures, and a determined resolution springing from a desire to appear singular, or from a love of ease, or of temporal honours and emoluments. He then shews in the 2d chapter, the unreasonableness of indifference, from the nature of man as endued with reason, and more especially if he is also favoured with the knowledge of a divine revelation; from the goodness and mercy of God to mankind manifested in the Christian dispensation; and from its pernicious effects on social and civil life, by weakening the obligations to virtue, which he illustrates by several historical facts. In the last chapter, after distinguishing indifference from toleration, and observing, that unless a man is forced to leave a communion by ill usage, or differs in what he thinks essentials from that church of which he is a member, he does not deserve to be branded with indifference if he remains in that communion; but, that on the contrary, he may be more useful by remaining than if he quitted it; Mr. van V. gives the following directions for uniting prudence with zeal in the defence of truth; that one must possess a sufficient knowledge of truth, and not either embrace or reject opinions on mere presumption, and without due examination; that one must distinguish between doctrines and duties of importance, and those of little moment, and by a conciliating manner, and a regard to time and place, endeavour to reconcile differences; that one must not impute to any, consequences which they themselves do not admit; that in proving doctrines from scripture, one must make use of clear, plain passages, the sense of which agrees with the analogy of scripture, and not of detached obscure texts, which men may torture according to their fancies; that one must avoid uncharitable judgments of others merely because they differ from us, for differences of opinion are unavoidable; and, finally, as a consequence from all the preceding, that one ought principally to be zealous to promote virtuous conduct.

The third dissertation, written in Latin by the Rev. W. L. Brown, D. D. minister of the English church, and since likewise professor of ecclesiastical history and moral philosophy in the University of Utrecht, is, according to the rules of the society with regard to *Accessits*, here translated into Dutch.

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The doctor begins by drawing the line of distinction between indifference and moderation, and between indifference and unbelief, though these last he observes often tend to produce the same effects, and the former is generally built on a certain degree of the latter; and he mentions, as the principal causes of indifference, a natural insensibility of disposition, and a want of proper, or a mistaken, religious education. He then points out its pernicious effects, both with respect to ourselves and to others, and compares them with the opposite tendency of sincere and active religion. Here we meet with a great deal of good declamation; but it is too vague and general to throw much light on the subject. We confess ourselves rather at a loss to know what the doctor means by *religious truths*; but his directions for defending and propagating truth breathe the greatest liberality. The means he advises for this purpose are, carefully to inquire into, and be thoroughly persuaded of what is truth; to make this persuasion appear by its uniform influence on every part of our conduct, to allow to every one an unrestrained liberty of inquiry; and to be firm, patient, and persevering in the maintenance of truth.

If we may judge of the doctor's style from its appearance in a Dutch dress, it deserves very high encomiums. It is elegant, animated, and highly polished, though rather too declamatory, and more fitted for a popular oration than for a philosophical dissertation.

The last dissertation in this volume, is by the Rev. Jacob Kniper, minister among the Anabaptists at Deventer; and, in point of order and accuracy, deserves no small degree of commendation. Having rescued from the charge of indifference those who will not attach themselves to any human religious systems, but who only believe so far, as after due examination they are convinced; and those to whatever sect they may belong, who allow to others an unrestrained freedom of sentiment, and display universal toleration; he stamps the following with the title of indifferent: the sensual and worldly minded who think of nothing but the gratification of their lusts and passions; the blind, servile, though often at the same time zealous followers of any particular sect; those who think it enough to be religious, without caring of what kind their religion is; and unbelievers, who look upon all religion as superstition, or as merely a political invention. This enumeration likewise shews the sources from which indifference proceeds; namely, want of thought; an opinion of being already in possession of the truth; that the supreme Being is indifferent, whether or not mankind embrace truth or error; and that religion is of no importance, or that no religion is true.

The unreasonableness of indifference Mr. K. proves in a very clear and forcible manner from the considerations; that  
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it is our duty to use our reasonable faculties for those purposes for which they are qualified; that, therefore, we must not rest satisfied with the first notions that have been instilled into us, or commit ourselves blindly to the guidance of others, but ought to exercise our own judgment, especially in religious matters, which are of the greatest importance to us, and by research and investigation endeavour to arrive at certainty and satisfaction; that both as individuals and as a species, we are capable of progressive improvement; that it is not indifferent to God what notions we entertain of him, and how he is served, nor indifferent to human society what kind of religion is embraced and inculcated.

The directions he gives for the exertion of prudent zeal in religion are, that it must be united with knowledge; it must use no other means than reason and argument; it must always keep in view as its great end, the advancement of virtue; and that those who would exert it must themselves be virtuous.

D. D.

ART. XIII. *The Theological Repository; consisting of original Essays, Hints, Queries, &c. calculated to promote religious Knowledge.* Vols. IV. V. and VI. 8vo. Price 6s. 6d. each in boards. Johnson.

THE *Theological Repository* being intended as a *theatre for religious controversy*, the utility of which is ably supported in an introduction prefixed to the 4th volume; the friends of free inquiry will be sensibly concerned to find that the publication of this work is at present suspended.

The editor assures us, that as the discontinuance of it is not for want of proper materials for carrying it on, but on account of the expence attending it, it shall be resumed whenever the sale of the three last volumes shall be such as to give him sufficient encouragement to do it. 'To all lovers of theology and free enquiry (adds Dr. Priestley) the greater part of the articles of which these three volumes consist, must, I am confident, appear original and truly valuable, even more so than those in the three first.' 'It was my particular wish that *serious unbelievers* would propose their objections to Christianity in this work. But neither during the publication of the three former volumes, nor of these last, have I been able to procure any, though for this purpose I have spared no solicitations, public or private.'

Some queries, however, are proposed in the fifth volume, which appear to have been dictated by a person who had some doubts, at least, concerning the divine legation of Moses. He proposes it as a proper object of enquiry whether it be perfectly inconsistent to acknowledge the divine mission of Jesus, and to deny that of the Jewish Lawgiver?

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The answers to those queries, on account of the importance of the subject, and the ability with which it is discussed, claim a place among some of the most valuable communications in the volumes before us.

One of the writers, who have undertaken a vindication of the Mosaic Revelation, attempts to obviate those objections to the credibility of the Jewish history, which are alluded to in the queries; and they both endeavour to show that it is incredible, that Christ and his apostles should have been suffered to imbibe, and to give the weight of their authority to an error of the first magnitude, and since they have afforded frequent attestations to the divine authority of Moses and the prophets, they consider it as inconsistent and irreverent to admit the truth of their claims, and yet to reject, in this instance, their testimonies.

As somewhat connected with the same subject, should be mentioned 'Queries relating to the religion of Indostan,' together with the answers to them, by a gentleman of learning and character, who has resided much in the east; from which it appears that the religious institutions of the Hindoos, are supported by a much less degree of historical evidence, than are those of the Jewish legislator.

Next to the papers on the evidence of revelation, we shall mention such as respect the religious observances it enjoins. There are two on the perpetuity of the Jewish ritual, designed to combat the commonly received idea concerning the abrogation of the ceremonial laws of Moses.

The reasons upon which an opinion so different from that which is held by the generality of Christians is founded, 'are all comprized in these positions, that the Jewish institutions are most solemnly and repeatedly declared to be perpetual, and we have no account of their being abrogated. They are perfectly consistent with the profession of Christianity, as the history of our Saviour and the Apostles shews: no authorized teacher of Christianity says, that he was commissioned to declare that they were, or were *to be* abrogated; nor does any thing in their writings, when fairly interpreted, imply that they considered them as abrogated.' In confirmation of these positions various passages of the Jewish scriptures are enumerated; the foundation upon which the common opinion is built is carefully examined, and particular attention is paid to those passages in Paul's epistles, which have been thought to declare the abolition of the Mosaic system.

'All the reasoning of Paul on this subject (says the writer of the essay) is calculated to prove that the law of Moses is not obligatory on the Gentiles; and, in order to prove this point, he never says in plain terms that it was not obligatory on the Jews; so far is he from pretending to divine authority for the abrogation of that law. It must



he acknowledged, however, that in his writings on this subject, he often expresses himself in so unguarded and exceptionable a manner, that we cannot wonder that they gave so much offence to the more zealous Jewish Christians.'

Somewhat connected with this subject are 'observations on the Apostolical or Jerusalem Decree;' the writer of which is of opinion, 'that the several things mentioned in that decree were considered by the apostles and elders as having something evil or wrong in them, independant of any mere Jewish prejudices, and as being at all times, and amongst all persons, an *inferior* sort of immoralities.'

The religious observance of a weekly day of rest is a subject of discussion in this work. A gentleman, who signs himself *Eubulus*, in the 5th volume, attempted to prove not only that no passages of holy scripture can be produced, which, even by inference, recommend to Christians the keeping of the first day of the week sacred; but that there are others which expressly teach us, that the gospel does not require of its disciples any such observance; that it was ordained solely by the interposition of the civil power in the reign of Constantine, and that it naturally leads the labouring orders of the people into the most alarming dissipation and intemperance. It was to be expected that an attack so bold, conducted by a writer so respectable, upon an institution esteemed sacred by the Christian world, would meet with a vigorous opposition. In the concluding volume of the Repository will be found a full consideration of *Eubulus*' objections, and a clear statement of all the arguments of importance, which, we imagine, can be produced in favour of the christian sabbath.

The friend to religious truth, and free enquiry, will be happy to find that *Eubulus* hath not left his two opponents in possession of the field; and though he might wish that there had been no ground for charging one of his expressions with being contemptuous; yet he will respect the ability *Eubulus* discovers, and readily believe that his only motive for writing was the investigation of religious truth, and a desire to serve the 'important cause of moral virtue.' In a number, subsequent to that in which *Eubulus* makes his reply, a third opponent appears, (who it seems, from the list the editor gives of his own signatures, is Dr. Priestley,) and produces many passages from early writers, to prove that the first day of the week was considered as a sacred day by the Christians of the two first centuries.

Another religious observance, the propriety of which is canvassed in the 6th volume, is that of ordination as practised by Dissenters; upon which the writer offers what appear to us to be very judicious observations, tending to show that it encourages

courages in the minds of the people false and superstitious ideas of what are called the positive institutions of Christianity.

Those who are acquainted with the former volumes of the Theological Repository will naturally expect to find in these some valuable disquisitions on the doctrines of the gospel. Upon a perusal of them they will not, we conceive, feel themselves disappointed. As having a reference to the doctrine of the Trinity, we may, in this place, properly mention a view of the doctrine of Plato, and of those philosophers called the *later Platonists*, who a little before and after the commencement of the Christian æra, adopted the general principles of Plato, but not without incorporating with them those of other philosophers. After a pretty careful examination of the writings of Plato, it appears to the learned author of this view, that the *personification of the logos* was not introduced by him, though the confusion of his ideas, and the inaccuracy of his expressions, gave occasion to it in his followers. Nor, indeed, is he able to find among the heathen Platonists any uniform and serious personification of the divine *nous* or *logos*, so that it should be considered as a *distinct intelligent person*, but only strong figures, and a dark enigmatical description of the *ideas*, or supposed *place of ideas* in the divine mind.

• In Philo, a Jew of Alexandria, who was contemporary with the apostles, we find something more nearly approaching to it; and though he did not, like the Platonizing Christians, make a *permanent intelligent person* of the divine *logos*, he made an *occasional* one of it, making it the visible medium of all the communications of God to man, that by which he both made the world, and also conversed with the Patriarchs of the Old Testament.—‘It is very possible, that by a perusal of his writings, the christian fathers, to whom they could not be unknown, might be led to their still more enlarged system of personification.’

The editor, under the name of Beryllus, having, in vain, requested the assistance of his learned correspondents in tracing the first distinct mention of the Arian hypothesis concerning the person of Christ; lays before his readers the result of his own inquiries. After endeavouring to explain the causes which gradually prepared the way for a doctrine, which gave so unparalleled an alarm to the Christian church, he attempts to show their actual operation in the rise and progress of the Arian controversy. There are circumstances, which, he thinks, most clearly prove that the doctrine advanced by the Arians was really a *novel one*, and this is a fact which he cannot but consider as an insuperable objection to its truth, or to its being the doctrine of the scriptures.

The attention of the author of *Ben Mordcai's Letters*, is, in another article in the same volume, called to this argument against the doctrine of which he was, in the present age, the most learned advocate. Some notice is taken, at the same

time, of the contemptuous manner in which Mr. Taylor seems to allude to the controversy between Dr. Priestley and his opponents; instead of doing which, the writer of this article wishes that this learned author had taken some serious notice of what Mr. Lindsey has advanced against the opinion of Christ being the person by whom God spake to the Patriarchs, and gave the law to the Israelites. The present Mr. Taylor having animadverted upon this paper, in 'an address to the public,' prefixed to a late posthumous work of his father's; the subject is again introduced towards the end of the 6th volume, where it is observed that neither Mr. Taylor, nor any other person, hath answered the *query* proposed in a former volume, concerning the origin of the Arian hypothesis. In a paper concerning the 'pre-existence of the Messiah,' some passages relating to that subject in Ben. Mordecai's letters, are taken into consideration by the same person who noticed Mr. Taylor in the other papers, and who, till he sees much more evidence than he has yet met with, cannot admit that any Jew ever supposed that their Messiah either pre-existed, or was, properly speaking, God.

Connected with the same subject is an ingenious essay, entitled, 'A Query concerning the origin of the low Arian doctrine,' which the writer is confident cannot have existed fifty years. 'The gradual sinking (says he) of the magnificent system of Arianism to this low estate, seems to be a fulfilment of the prophecy of Dr. Lardner, that 'the pride of Arianism would have a fall,'—though by *fall*, he, no doubt, meant the utter extinction of it, of which its present condition may be considered as a symptom. Compared with what Arianism has been, what we now hear of it is but a faint *echo*; and growing fainter and fainter, I will venture to predict it will soon be heard no more.'

C. B.

[To be continued.]

ART. XIV. *The Proverbs of Solomon, translated from the Hebrew.*

By Bernard Hodgson, L.L.D. Principal of Hartford College, Oxford. Printed at the Clarendon Press, and sold by Cooke, Oxford, and Elmsly, London. 146 p. in 4to. Price 7s. 6d. in boards.

IN 1786, Dr. Hodgson published a new translation of the *Song of Solomon*; and the deserved favourable reception which it met with, has encouraged him to give the work here announced.

'The Proverbs of Solomon (says he) abound with so much just observation on human life, so much valuable instruction, such persuasive exhortations to virtue and religion, that it is well deserving our endeavours to remove, if possible, any obscurity or mistake that may darken their sense, or injure their beauty.'

• To



‘ To studies of this kind we are now particularly invited ; when there have been laid before us, by the learned Dr. Kennicott, various readings of the Hebrew Bible, collected from most of the manuscripts in Europe.

‘ Our version of the *Proverbs* is certainly capable of being rendered, in many places, more faithful to the original than it now is : to its improvement in this respect, every zealous endeavour may contribute something : if the following, in any instance, should have the fortune to do so, I shall think that my pains have been worthily bestowed !’

*Worthily bestowed !* we re-echo with pleasure, and take the earliest opportunity of recommending both *this* work and the *former* to the attention of the public. There is much good sense and good taste in these versions, without that slavish adherence to the *letter* of the original, which some translators have prescribed to themselves ; but which, we cannot help thinking, does rather an injury than an honour to the text.— The ninth chapter, because it is short, we shall give as a specimen, along with the common version.

## PROVERBS IX.

*Common Version.*

1. Wisdom hath builded her house, she hath hewn out her seven pillars.

2. She hath killed her beasts, she hath mingled her wine, she hath also furnished her table.

3. She hath sent forth her maidens, she cried upon the high places of the city,

4. Whofo *is* simple, let him turn in hither : *as* for him that wanteth understanding, she saith to him,

5. Come eat of my bread, and drink of the wine *which* I have mingled.

6. Forake the foolish, and live ; and go in the way of understanding.

7. He that reproveth a scorner, getteth to himself shame : and he that rebuketh a wicked *man*, getteth himself a blot.

8. Reprove not a scorner, lest he hate ; rebuke a wise *man*, and he will love thee.

9. Give *instruction* to a wise *man*, and he will be yet wiser : teach a just *man*, and he will increase in learning.

*Dr. Hodgson's Version.*

1. Wisdom hath built\* her house, hath hewed out its seven pillars.

2. She hath killed her beasts, she hath mixed her wine, she hath also made ready her table.

3. She hath sent out her maidens, she crieth aloud on the lofty bulwarks of the city,

4. Whosoever is foolish, let him turn in here. To him who wanteth understanding she saith,

5. Come eat of my bread, and drink of the wine which I have mixed.

6. Forake the foolish and live, and walk in the path of wisdom.

7. He who rebuketh a profligate bringeth on himself insult, and he that reproveth a wicked man, an injury.

8. Rebuke not a profligate, lest he hate thee ; rebuke a man of sense, and he will love thee.

9. Instruct a wise man, and he will become yet wiser ; admonish a just man, and he will be the better for your admonition.

\* We would retain the ancient *builded*.

*Common Version.*

10. The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.

11. For by me thy days shall be multiplied, and the years of thy life shall be increased.

12. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

13. A foolish woman is clamorous; *she is* simple, and knoweth nothing.

14. For she sitteth at the door of her house, on a seat in the high places of the city,

15. To call passengers who go by on their ways.

16. Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him,

17. Stolen waters are sweet, and bread eaten in secret is pleasant.

18. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

*Dr. Hodgson's Version.*

10. The beginning of wisdom is the fear of the Lord, and a knowledge of things holy is understanding.

11. For through me thy days shall be multiplied, and the years of thy life increased.

12. If thou be wise, thou shalt be so for thine own good; but if thou be sinful, thou alone shalt suffer.

13. The profligate woman is noisy in her invitations; nor hath she any sense of decency.

14. For she sitteth at the door of her house, on a conspicuous seat, in the public part of the city,

15. To call in those who are passing by; who onward are directing their steps.

16. Whosoever is foolish, let him turn in here; and whosoever wanteth understanding, she saith also to him,

17. Stolen waters are sweet, and the bread of privacy delicious.

18. But he knoweth not that dead men are there; that in the depths of the grave are her guests.

## N O T E S.

Ver. 12. *If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.* By *וְל*, the substantive, is meant a person who laughs at religion, morality, and good manners.—*נחמ*, to suffer. Ps. lxxxviii. 15.

If thou be wise, thou shalt be so for thine own good;

But *†* if thou be sinful, thou alone shalt suffer.

Ver. 13. *A foolish woman is clamorous; she is simple and knoweth nothing.* Knoweth nothing. *וְל* to respect. Exod. ii. 25. She respecteth nothing; i. e. she is destitute of modesty and decency.—*נחמ* to entice, allure. Job xxxi. 27.

The profligate woman is noisy, &c.

Ver. 14. *For she sitteth, &c. on a seat.* *כסא* a throne. Deut. xviii. 18. Exod. xi. 5. that is, a conspicuous seat.

For she sitteth, &c.

On a conspicuous seat, &c.

We cannot but wish that Dr. H. would give us a new version of all the other sapiential books, on the same plan; which, though it differs from that of Newcome, Blayney, and even of Lowth, is, perhaps, the best mode of translating. E.

*†* Rather and, we should think.

ART.

ART. XV. *Considerations upon the Use and Abuse of Oaths judicially taken; particularly in respect to Perjury.* By R. P. Finch, D. D. Prebendary of Westminster, &c. 8vo. 28 p. Price 6d. Rivingtons.

THE first seven pages of this pamphlet are occupied in proving the necessity of oaths. The author then proceeds to define the nature of an oath, and the crime of perjury. He next notices our present existing laws against this crime, and seems to think it ought to be punished with death. The remainder of the pamphlet consists of a dissuasive, on religious principles, from false swearing, in which he intimates that it would probably increase their solemnity, if oaths were made less frequent; (we are surprized he did not particularly instance the enormities which are almost daily committed at the Custom-house) and from this circumstance he takes occasion to caution his readers against common swearing.

We cannot compliment Dr. F. upon his style: it is too frequently harsh, perplexed, and ungrammatical. Take the following specimens: 'Nothing but the weakness of idle scruple, or the *obstinacy* of blind *perverseness*, can hesitate about a compliance with what is thus surroundingly justified by declaration, by consent, by habit.' After stating that man is naturally tempted to deceit, &c. he terms perjury '*unnaturally trifling with God, &c.*' 'who, whether solemnly invoked, or silently adored, is essentially present to them, *who live and move in him, and spieth out all their ways.*' B.

ART. XVI. *The Design of the Gospel-History considered and improved, in a Sermon preached at the Chapel in Essex-street, Strand, London, May 11, and at Chowbent in Lancashire on May 25, 1788.* By Joshua Toulmin, A. M. Published at Request. 8vo. 21 p. Price 6d. Johnson.

THE design of the gospel history, Mr. T. very properly observes, is to convince mankind that Jesus was the Messiah; and the great benefit which results from this belief is the hope and consolation of a future state. B.

ART. XVII. *Dr. Priestley's Lectures on History, &c.*

[Continued from Vol. I. p. 294.]

PART V. *Of the most important Objects of Attention to a Reader of History.*

LECT. XXXIII. The objects of attention in reading history are different to different persons, according to their stations in life; but to persons in every station and rank of life, an acquaintance with the history of their own country must be useful.—If one read history for the direction of his conduct in



his own profession, biography, if it be sufficiently detailed, will answer his purpose more effectually than general history. The lives in the *Biographia Britannica* are excellently adapted to this purpose.

If we read history like *philosophers*, we must chiefly attend to the connection of *cause* and *effect* in all the great changes of human affairs: yet here we ought to avoid two extremes, and be on our guard against ascribing too much or too little, to general or particular, to many or few, causes.—Writers, who affect to ascribe the greatest events to single causes, are apt to contradict themselves in separate parts of their works.—An opinion of the profound policy of particular persons, is often the occasion of great mistakes.—It is possible that the affairs of empires are conducted with no deeper policy, or greater reach of thought, than mankind in general exert in the management of their own private affairs.—‘This is at least certain, that all the capital events, which have contributed to bring about a better state of things in general, were brought about in a manner independent of the policy, designs, and even wishes, of all human beings; and must be wholly ascribed to the good providence of God, wisely over-ruling the passions and powers of men to his own benevolent purposes.’

LECT. XXXIV. General observations on political measures—When personal considerations may be supposed to influence public measures, and when not—Difference between the true and declared motives of politicians—All just reasoning on the connection of *cause* and *effect* capable of being reduced to practice—Certain periods in the history of *power*, of *knowledge*, and of *commerce*, more particularly worthy of attention. The connexion of sacred and profane history, deserving the special notice of divines—The History of the Grecian Commonwealths is the more worthy of our attention, from the great resemblance which it bears to the present state of Europe.

LECT. XXXV. The Rise and Declension of the Roman Empire, a vast and worthy object of contemplation.—‘No history furnishes so striking an example, how incompatible extensive empire is with political liberty, or displays, in a more conspicuous light, the wisdom of divine providence, in appointing that that form of government which is, in a manner, necessary for extensive dominion, should be the happiest for the subjects of it.’

A still more interesting object to the northern inhabitants of Europe, is the invasion of the Roman Empire by the Goths and Vandals, &c. because they laid the foundations of the present monarchies, and of the several systems of laws now in force. Peculiar circumstances contributed to make this period more interesting: such as the invention of gun-powder, extension of commerce, revival of letters, &c. at what particular  
time

time of this period the history of the several nations of Europe began to be interesting; and what are the most striking objects of attention in the other parts of the world.

LECT. XXXVI. treats of the most remarkable periods of the English and Scottish history; and of the history of literature and arts, from the earliest antiquity to the present time.

LECT. XXXVII. In this the author points out the most important periods in the history of manufactures and commerce.

LECT. XXXVIII. Every thing in history, worthy of attention, which contributes to make a nation *happy, populous, or secure*. The first thing of this kind that offers itself to our notice, is government. Here Dr. P. examines, with great accuracy and precision, the nature and objects of civil government; how far its provisions should extend; and how far it should interfere with the liberty of the individual—Of the liberty of *speaking* and *writing*; to which the author adds (unguardedly, we think) that of *acting* as one shall judge proper (see p. 274).—Of public instruction—Of the disposal of property—and of provision for the poor. The best method for this last, Dr. P. thinks, 'would, perhaps be, to oblige the poor to provide for themselves, by appropriating a certain portion of their wages to that use, as is done in the case of soldiers and sailors. As they must have a present subsistence, this would only be giving the poorer sort of them a better price for their labour, and would be, ultimately, a tax on the produce of that labour: but it would be a much better tax, and far less expensive than the present poor rates. If this was not done by a general law, but left to the discretion of particular towns, &c. it might be regulated so as to enforce greater industry; the appropriation being varied according to the gains of the workmen.'—We cannot but concur in opinion, and heartily wish the experiment were made.

LECT. XXXIX. treats of political and civil liberty; particular objects of particular governments; the various forms of government; and the constituent parts of each.

LECT. XL. Reasons for the prevalence of despotism in early times. Advantages and disadvantages of monarchy—What circumstances make the situation of a people most happy in despotic states—What circumstances always, more or less, control despotism—Danger of libels—Importance of a fixed law of succession—Profligacy of morals in arbitrary government—True seat of power in them.

LECT. XLI. Advantages of democracy. Connection of liberty and science—Severity of manners in republics—The true support of republican government—Danger of luxury—Equality of fortunes—Exorbitant power in magistrates, dangerous—Number of voters—Rotation of offices—Uncertain resolution of multitudes—Use of representatives.



LECT. XLII. (misprinted LXII.) The difference between aristocracy and despotism—Libels peculiarly obnoxious in the former—In what respects the present European monarchies differ from the antient monarchies—and why those promise to be more lasting—Different situation of the female sex in monarchical and despotic governments—The happiness of a fixed succession—European monarchies not proper for extensive empires.

LECT. XLIII. Of the permanency of governments, and of the balance of power—Causes of civil wars—Danger of revolutions—Right of resistance—Extent of states, and general character of statesmen.

LECT. XLIV. Government, under any form, preferable to a state of barbarism—European governments, particularly the English, traced from their first rise in Germany, &c. &c.

LECT. XLV. Progress, consequences and decline of the feudal systems.

LECT. XLVI. The means by which the feudal system was at length overthrown—Rise of the English commons, &c. &c.

LECT. XLVII. Of laws, judges, evidence, &c.

LECT. XLVIII. The theory of the progress of laws, exemplified in the history of the criminal law, and in the progress of man's ideas, &c.

LECT. XLIX. Agriculture deserving particular attention—How best encouraged—Mutual influence of agriculture and commerce—Progress of improvements in society—Effects of the division of labour; and the great use of even the most common arts.

LECT. L. Manufactures cannot subsist without security, and a certain degree of independence—Importance of encouraging labour—Advantages of manufactures to England—Connexion between science and the arts—The usual decline of the arts, when they have been brought near to perfection—Science not so apt to decline, and why—Superior happiness of the present age, in consequence of improvements in arts.

LECT. LI. The nature, effects, and advantages of commerce—Its influence on the value of land—Loss of commerce by persecution—Fluctuations in commerce, jealousy of trade.

LECT. LII. Use of colonies to a commercial state—Importance of our American colonies—Subserviency of a colony to the mother country—Situation of Ireland—Maxims with respect to money—Nature of exchange, &c. &c.

LECT. LIII. Of the interest of money—How its rise or fall is influenced by the state of commerce—Of paper-money—paper credit, &c.

LECT. LIV. The consequences of a flourishing state—Effects of Luxury—Mischief of idleness—Consequence of a total depravity—Gaming—Education.



LECT. LV. Influence of politeness in a state—What form of government most favourable to it—Influence of domestic slavery on the human mind—Rise and progress of politeness in Europe—Consequences of a free intercourse between the sexes, &c.

LECT. LVI. Influence of religion on civil society, and in what circumstances it has the greatest force—Advantages and abuses of religion—Of oaths, toleration, persecution, superstition, &c.—The connexion of modes of religion with forms of government.

LECT. LVII. Of civil religious establishments—Tythes—Statutes of *Mortmain*, &c.—The influence of philosophy on civil affairs, &c.

LECT. LVIII. Of population, and the most effectual means of promoting it.

LECT. LIX. Frugality favourable to population—Polygamy unfavourable—more so even than a monastic life—Influence of religion on population—Consequences of extreme population—Rules for estimating the populousness of a people.

LECT. LX. What makes a nation secure—Advantages of an island—Importance of weapons—Difference in the methods of making war, fortifications, &c.—Importance of discipline—Standing armies, militia, &c.—In what sense populousness contributes to make a nation strong and secure.

LECT. LXI. Of national alliances and confederacies—Balance of power—Conquests—and the various methods of securing them—The danger of employing mercenaries, &c.

LECT. LXII. The fatigues of war—The advantage of poor nations over the rich, and of invaders over the invaded—Influence of opinion, religion, personal hatred, &c. upon courage—Of factions and civil wars, and their dreadful effects—Folly of conquest—What wars are justifiable—Laws of war—Duelling.

LECT. LXIII. Of the expences of government, taxes, &c.

LECT. LXIV. Of national debts, sinking funds, &c.

LECT. LXV. No branch of useful knowledge which history will not furnish materials for illustrating and extending—Changes that have happened on the face of the earth—In what respect history may assist us to correct the errors of a theory drawn even from experience—Of national characters—The different vices that have prevailed in different ages—An attention to language recommended.

LECT. LXVI. The noblest object of attention to an historian, and every person who considers himself as a subject of the moral government of God, is the conduct of divine providence in the direction of human affairs.

‘By some (says Dr. P.) it may be thought presumptuous in man to attempt to scan the ways of God’ in this regard: ‘but the same objection

tion might, with equal justice, be made to the study of the works of God in the frame of nature. Both methods are attempts to trace out the perfections and providence of God, by means of different footsteps, which he has left us of them; differing only in this, that the one is much more distinct than the other, &c.

Dr. P. is here in his favourite element; and the subject is handled *con amore*.

LECT. LXVII. The gradual advancement of religious knowledge to be attended to; particularly in the propagation of Christianity, and the circumstances attending the reformation, &c. Religion, liberty, and the sciences, have often been promoted by war.

LECT. LXVIII. Beneficial effects of conquests—Examples of men doing more good by their deaths than by their lives—Advantages arising from the feudal wars, and from the abuses of popery—Moral maxims of conduct deduced from our observation of the divine Being, producing good by means of evil.

We have abstained from giving any large extracts from this last part of Dr. Priestley's work; because we wish our readers, and particularly our young readers, to peruse the whole. We have laid before them a pretty complete *bill of fare*; and we will venture to say, that they will hardly find any part of it unpalatable.

There is not, indeed, much *new* in these lectures; but many things are presented in a new point of view; and the whole is written in a clear, familiar, unaffected—sometimes negligent style.

This work of Dr. Priestley's has another advantage: it contains nothing of that religious system that has drawn upon him so much unmerited, but still real, odium and obloquy, from the bigots of almost every denomination. The *candidate for orders*, and *undergraduate*, may here travel without risk of stumbling, unless he be determined to stumble without a cause,

R.

ART. XVIII. *Lettres sur l'Italie, &c.*—*Letters on Italy, written in 1785.* Paris 1788.

THOUGH too frequently this sentimental traveller, who appears to be an Englishman, does not rise above mediocrity, yet there are some passages in his letters which well deserve to be read. His account of the grand duke of Tuscany will not perhaps be unacceptable to our readers.

Leopold loves his people, and has suppressed all unnecessary taxes. He has dismissed almost all his troops: he has retained merely enough for a model. He has destroyed the fortifications of Pisa, because their maintenance was too expensive. He found that his court concealed from him his people: he has no longer a court. He has established manufactures. He has founded hospitals in Tuscany, which you would say are the palaces of Leopold. In them I have seen old men  
on

on the bed of sickness; you would imagine them to be attended by their children: I have seen children, who appeared to be nursed by their mothers. The grand duke is not negligent of the good he has begun, he frequently visits the poor and the sick: he has not merely movements of humanity, his soul is humane. To be presented to him a nobility of four centuries is by no means necessary. His palace, like the church, is open to all his subjects. Three days in the week, indeed, are more particularly dedicated to a certain class of men. To the great, to the rich, to painters, musicians, poets? No: to the unhappy. He has made two admirable sumptuary laws: his own example, and the reception plainness of dress meets with from him. The sun rises on his states to find the prince already employed in the government of them. Before six in the morning he has wiped the tears from many an eye. His secretaries of state are his clerks. 'The great duke is happy; for his people are happy, and he believes in God.'

Yet this prince has not escaped the shafts of malevolence. It has been said, since he has established liberty in the exercise of commerce and industry, the artisan is without bread: since he has prohibited imprisonment for debt, the poor cannot borrow: he is a friend to mendicants, an enemy to the nobility and the treasury. We will give another extract: it is from an interesting conversation on these subjects.

'What effect has an unrestrained freedom of trade produced?—So good an effect, that I would advise no one to attempt to re-establish restrictions on it: he would be stoned by the people. I have read all that has been done and written in your country (England) for or against liberty. Experience has solved the question in its favour. Before it was established in Tuscany, in consequence of two unfruitful years, the state was obliged to purchase corn at an expence of 200,000 crowns (25,000*l.*) there were many disturbances, and famine stared us in the face. Since the establishment of freedom in trade, there have been three years still more unfruitful: no corn was bought, no debts contracted, there were no disturbances, yet Tuscany flourishes. The farmers are rich, artisans have a competence. The first years were not without difficulties; but that is the common fate of new systems. When liberty begins to go alone she gets some falls, but every fall serves but to caution her, and make her walk more firmly.' To his inquiries on begging he is answered: 'The government turns its thoughts to it, but must proceed slowly. Religious prejudices and private interests favour it. Its abolition would be exclaimed against by superstition as impiety, by avarice, as despotism.—Has the prohibition of imprisonment for debt made the rich less ready to lend to the unfortunate? It was feared, but, as the trial has proved, without reason. That security never induced a man to lend, as it was always either useless or burdensome. The law leaves the creditor the right of seizing the effects of the debtor. Every unfortunate man will be able to borrow if he be honest, but not otherwise. This too is an advantage, for probity cannot be rendered too necessary.—Are the torture and capital punishment abolished in Tuscany? By orders, but not by a law. For that we wait experience.'—We shall only add, that this conversation passed between our traveller and the grand duke.



ART. XIX. *The Solution of the Quadrature of the Circle.* By Bernard Lucas. 4to. 25 p. and a Plate. Price 1s. 6d. Gardner.

THIS celebrated problem has engaged the attention of Mathematicians for more than 2000 years past; but so many cogent reasons have been given by Dr. Barrow, Sir Isaac Newton, and other modern writers, why the complete solution of it is not to be expected, that it is now seldom attempted but by mere dabbles in science, who never fail to expose themselves in the undertaking. This is particularly the case with the author of the present performance, whose inability can only be equalled by his zeal and perseverance. Had Mr. Lucas, in the prosecution of his subject, displayed the least ingenuity, it should not have passed unnoticed. But he appears to be unacquainted with the very rudiments of science, and, on that account, has made mistakes which a school-boy might have taught him to rectify. It is, for instance, sufficiently obvious to every person, who has the least smattering in mathematics, that a polygon inscribed in a circle, is less than that circle; and that a polygon circumscribed about it is greater; and this simple principle affords a complete refutation of all Mr. L.'s arguments and deductions. He maintains that four-fifths of the square of the diameter is equal to the area of the circle; so that if the diameter be unity, or one, the area will be  $\frac{4}{5}$  or .8. Now if the circle be circumscribed by a regular quindecagon, or polygon of 15 equal sides, which may be done by means of the 16th prop. of the 4th book of Euclid's Elements, the area of that polygon, as determined from the most simple principles of Geometry and Mensuration, is .797, &c. This number, therefore, being manifestly greater than the area of the circle, and at the same time less than .8, or the area which he has assigned it, is a clear and convincing proof of the fallacy of his assertion. Van Ceulen has long ago determined that if the diameter of a circle be 1, the circumference will be 3.14159265358979323846264338327950288; and other authors have carried the approximation much farther. Now as every figure of this number is universally known, and acknowledged to be true, it is much to be regretted, that rash and inexperienced writers upon this subject, will not submit their solutions to such a test, before they obtrude their schemes upon the public.

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ART. XX. *Transactions of the Society, instituted at London, for Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the year 1788.* Vol. VI. 8vo. 400 p. and 5 plates. Price 4s. in boards. Doddsley, &c.

THE Society, whose Transactions furnish the subject of the present article, was instituted about thirty years ago, and consists

sists of a numerous body of noblemen and gentlemen in all parts of the kingdom, each member contributing a small sum annually, which, under the direction of officers, appointed by the society at large, is distributed in premiums, honorary and lucrative, for promoting improvements in arts, manufactures, and commerce. Some years ago, it was thought the views of the society would be farther promoted by publishing from time to time such memoirs given into the society as should be judged worthy of preservation, with an account of useful projects, accounts and drawings of machines that have obtained the approbation of the society, and other particulars tending to promote useful discoveries, together with lists of the members, premiums, &c. The work now before us forms the sixth volume of these transactions, and from the favour with which they have been received by the public, we have no doubt but the benevolent views of the society have been much augmented by these publications, as they tend to disseminate more universally the knowledge of the objects of their pursuit, and give an additional stimulus to the exertions of individuals by the hope of obtaining some degree of literary fame from the public at large, along with the honorary distinctions granted by the society.

From the very foundation of this institution, agriculture has obtained a principal share of the attention of this patriotic society, and a large proportion of their premiums have been annually appropriated to promote improvements in this most useful art. In particular, great efforts have been made to excite individuals to make extensive plantations of useful trees; and it cannot but afford a very sensible pleasure to the members of this society, to obtain satisfactory proofs that their efforts have not been in vain. Some of the preceding volumes of their transactions contained agreeable accounts of some large and promising plantations effected under the auspices of this society; but the present volume contains accounts of yet more extensive plantations, that have been recently made in Britain than any of the former affords. Those belonging to James Earl Fife, in North Britain, deservedly occupy the first place in this volume. His lordship brings authentic proofs that in the space of thirty years, he hath enclosed in a sufficient manner, and planted with a great variety of timber trees, seven thousand acres of ground. "From their infancy to the present period," says his lordship, "I have nursed them with care, regularity, and perseverance; every succeeding year has enlarged the old, or has given birth to a new planted enclosure; by these means, adds he, with a pardonable degree of exultation, about seven thousand acres of bleak and inhospitable moors, have been clothed with rising and flourishing trees, in Aberdeenshire, Banffshire, and Moray."

In the specification of particulars respecting these plantations, we find that all the useful kinds of timber trees congenial to our climate, are admitted, particularly oak, ash, elm, beech, sycamore, larch, birch, silver fir, and common Scotch pine, which last is employed by his lordship as a nurse for rearing up the others while young, under the protection of the warm shelter it affords, the plants of this kind of tree being obtained at a surprisngly low price. The trees, we are told, in general prosper well, and a particular proof of this is given, by an actual measurement of some of the kinds, whose age, size, and stature are expressed in the following table :

	Length of the trunk.	Height.		Circumference.	
	<i>Feet.</i>	<i>Feet.</i>		<i>Feet.</i>	<i>Inches.</i>
Loam and clay bottom - Oaks	12	25 to 30		2	9 <sup>1</sup> / <sub>2</sub>
Light black earth - - Elm	18	30	35	5	4
Heavy wet ground - - Ash	20	35	40	3	9
Dry sandy fod - - Beech	14	30	35	3	
Good heavy loam - {		Larch		46	6 3
		Silver Fir		44 <sup>1</sup> / <sub>2</sub>	6 8
Age of the whole twenty-five years.					

Such are the leading facts specified in this volume respecting Lord Fife's plantations in Scotland, which afford a pleasing prospect of the possible improvement of that barren part of the country in this way, and give us room to hope that should a spirit for planting become general among men of landed property there, which we have been assured promises much to be the case, Britain will never be in want of timber of her own growth, for building ships to carry on her extensive commerce; more especially as it appears, from two succeeding articles in this volume, that *larch wood* is found to answer the purpose of ship-building admirably well, both in Russia and the Venetian territories, as, in its rapidity of growth, from the foregoing table, it appears greatly to exceed all other trees common with us; that can be esteemed in any degree fitted for that purpose.

Next follows an account of a plantation made in the autumn of the year 1784, by the Rev. J. R. Lloyd, of Aston, in the county of Salop, which consisted of 65,440 oaks planted, besides about ten bushels of acorns put down in different parts of the plantation, which, in all, measured fifteen acres and three quarters, properly fenced in. This is the first notice that has been taken of the above plantation.

In several of the preceding volumes of these transactions, the public had been informed of the progress made by *Thomas White*, Esq; in planting and improving an extensive field of barren ground, at Buttsfield in the county of Durham. The plantations on that farm, as mentioned in the fifth volume, extend,



extend, in all, to 600 acres, (if we mistake not) besides some improved corn fields. Mr. White continues to extend his plantations, being encouraged by the thriving state they are in, and in this volume brings an attested account, that in the year 1787, he planted there 50,000 oaks. It is with pleasure we record transactions of this nature.

Among other important particulars to which the public attention has been directed by the premiums of this society, that of gaining land from the sea, deserves to be particularly noticed. For many years a premium for that purpose was held out to the public in vain. At length, however, Mr. John Harriot, in Rochford, in Essex, claimed the reward, and obtained it in the year 1785, for having compleatly recovered from the sea, an island of considerable extent on that coast, which, till that time, had been covered by every tide. In the present volume we are farther informed that the Rev. Henry Bate Dudley, of Bradwell Lodge, did securely enclose in the said parish of Bradwell, in the county of Essex, a tract of land measuring 45 acres, 1 rood, and 5 poles, which, till such enclosure had been, for time immemorial, overflowed by the sea from the German ocean. We hope that these instances of success in this hardy undertaking, will induce others who have land so situated, to exert themselves for its recovery. The undertakers of such enterprizes have always the certainty of knowing, that if they succeed in effecting the inclosure, they will obtain a soil that in a few years will become of great value, as it is well known that *salt marsh* affords the most fattening and salutary pasture that is known in these regions.

The society have, for some time past, been anxious to obtain satisfactory proofs of the value of the turnip rooted cabbage as a food for cattle, and accounts of the best mode of cultivating it. In both these respects they have received a considerable degree of satisfaction. Several accounts in the former volumes seem to indicate that it affords a valuable spring feed for cattle, at a time when succulent food is most wanted. In the present volume, Mr. John Ross, professor of church history, in King's College, Aberdeen, informs that this plant grows perfectly well in the counties of Bamff and Aberdeen, and that it had been there found to succeed well when cultivated as turnips, without having been transplanted; a mode of culture that does not seem as yet to have been attempted any where else.

But of all the investigations relating to agriculture that has attracted the notice of the society of arts, perhaps, none are of such general national importance, as the ascertaining the comparative advantage of the drill, and broad-cast method in the culture of grain and other products of agriculture. This investigation for a great many years was carried on in a wrong tract, owing to the prejudices and experiments of the very

ingenious Jethro Tull, Esq; whose very errors every candid agriculturist will view with a respectful veneration. This great man contrived to connect the idea of *drilling*, so intimately with that of *horse-hoeing*, that for many years they seemed to be inseparable; and as experience sufficiently proved that many kinds of grain could not be advantageously cultivated in the *horse-hoeing* method; it was too generally tacitly admitted that the practice of *drilling* was also inexpedient. A general prejudice having been thus excited among *practical farmers* against the drill culture, it was long before the subject came to be fairly investigated by those who were best able to appreciate the real merits of the practice; this difficulty too was increased by the imperfection of the machines that had been invented for *drilling*, few of them being simple enough to admit of being easily worked and kept in repair by ordinary workmen. By degrees, however, experiments in small began to be made by sensible men on the culture of grain in *narrow drills*, which, by admitting the hand hoe between the drills, gave an opportunity of extirpating weeds, while a full crop covered the whole surface; and it was soon discovered, that in almost every case where grain was thus reared, the crop proved weightier and better than that produced on the same fields when sown broad-cast. Several drill machines too having been at length invented that are more simple in their structure, and less liable to be put out of order than those formerly tried, gives room to hope that the practice of *drilling* all kinds of grain may soon become general among practical husbandmen, who have their ground in that excellent order which is necessary for producing abundant crops of any kind.

Mr. John Boote, of Atherstone upon Stour, was the first practical farmer we have heard of who adopted the culture of corn in narrow drills *upon a large scale*; his experiments were communicated to the public in the 5th volume of our society's transactions. He there informs the public, that having obtained a drill machine that was made by the Rev. Mr. Cooke of Norfolk, which answered all his expectations, he was induced, from various experiments he had made, and reflections thereon, to sow in the year 1786 no less than 368 acres of ground with grain of various sorts in narrow drills, which afforded such an increase of crop as to make him compute that he gained by the practice, in that year only, at least five hundred pounds more than if the same fields had been sown broad-cast in the usual manner. In the present volume, Mr. Boote gives an account of the sequel of his experience in this mode of culture, stating, that in the year 1787 he sowed no less than 450 acres, and that the crop was greatly superior to what he could have had on the same fields if sown broad-cast.

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The following table states the produce per acre of each field, which we transcribe exactly.

Account of the crops produced from seed sown on the estate of Mr. John Boote, of Atherstone upon Stour, near Stratford upon Avon, in Warwickshire, in the year 1787, by a drill machine invented by the Rev. James Cooke.

	Land Measured		Produced		Prod. per Acre	
	A.	R.	P.	B. Gal.	Pts.	B. Gal.
N <sup>o</sup> 1. Beans drilled upon loamy sand after oats -	0	1	27	24	2	3 58 0 1
2. Wheat drilled upon marle and mixed soil after beans -	0	1	4	9	7	2 36 0 1
3. Wheat drilled upon loamy sand after beans -	0	1	20	12	5	5 50 6 4
4. Barley drilled upon loamy sand after turnips -	0	0	38	17	7	6 75 5 2
5. Barley drilled upon sandy land after turnips -	0	1	34	27	0	6 58 4 4
6. Peas drilled upon loamy sand after clover -	0	1	9	15	6	3 51 4 5
7. Wheat drilled upon poor clay after clover -	0	2	26	16	7	2 { 25 4 1
8. Ditto sowed broad-cast upon the same field after clover -	0	3	24	12	4	1 { 13 7 2
[Difference between broad-cast and drilled in this experiment						11 4 -]
9. Wheat drilled upon loamy sand after beans -	0	1	6	13	1	0 45 5 1
10. Oats drilled upon sandy land after barley -	0	1	8	22	5	1 75 3 6
11. Oats drilled upon loamy sand after barley -	0	1	29	33	1	1 76 6 6

N. B. The two last crops, contrary to Mr. Boote's practice of never taking two exhausting crops together, were taken in order to bring the land into a regular rotation of crops.

The above account was surveyed, the land measured, and the workmen examined by me

JOSEPH BARBER.

Wimpstone, near Stratford upon Avon,

December 10, 1787.

Beside the experiment above stated, N<sup>o</sup> 7 and 8, showing the difference between the produce from the same field sown broad-cast, and drilled with wheat, Mr. Boote mentions another experiment to the same purpose in the following words.

On perusing the conditions upon which a premium is held out by the society, for ascertaining the most advantageous method of cultivating wheat, by drilling or broad-casting four acres of each, it was my intention to make the experiment accordingly, notwithstanding I had reason to believe by the result of my last year's experiments, which the society is already in possession of, I should lose sixteen pounds by sowing four acres broad-cast, compared with the produce, supposing it to be drilled; but as it happened, an opportunity offered itself of making the experiment according to the conditions held out by the society, and without any loss to myself, as follows. At the time I was drilling my land for wheat, being about twenty acres in one piece, my next



neighbour was sowing broad-cast, a piece of land about eleven acres, adjoining to it, the soils of both of the same quality, viz. a loam, only divided by a fence; the preparation of both pieces for wheat was the same, viz. beans, with this difference only, that my neighbour's land was set by hand, or *dibbled* and hoed; mine was *drilled* and hoed; his was also manured for wheat after the beans; mine was not manured at all: his sown broad-cast with twenty gallons of seed to the acre; mine drilled with nine gallons and two quarts to the acre. During the growth of these two crops every attention was paid to the comparative experiment, not only by me, but many others. Until the first hoeing of the drilled wheat was performed, the broad-cast seemed to have the advantage, from a greater number of plants appearing upon the land; but in a few weeks after the drilled wheat was hoed, in the month of March, it exhibited a prodigious increase of stems, more vigorous of themselves, and of a darker green than the broad-cast, which preference was maintained till the harvest. A little before harvest both crops were viewed by many judges, and unanimously determined in favour of drilling in the proportion of three to two, as Mr. Payton, of Stratford upon Avon, has herewith certified.'

These particulars we find accordingly certified not only by Mr. Payton, but by Thomas Salmon also, the neighbour to whom the field sown broad-cast belonged, so that there is no room to doubt the fact. The importance of these notices are such as to require no apology for mentioning them at some length.

Several other experiments on this subject, that afford a similar result, are communicated in a subsequent article by Dr. William Henton, of Northwold, near Brandon. To the same gentlemen this country will probably be indebted for a valuable article of produce, *Chinese hemp*, which he first cultivated with success. [To be continued.] N. N.

ART. XXI. 1. *Requête au Roi, &c.* — Address to the King, by M. de Calonne, 4to. p. 206. London, 1787.

2. *Réponse de M. de Calonne, &c.* — M. Calonne's Reply to M. Necker's Pamphlet published in April 1787, containing the Examination of his Report of the State of the Finances of France in 1774, 1776, 1781, 1783, 1787, &c. 4to. p. 293. London, 1788.

3. *Sur le Compte rendu au Roi, &c.* — Explanations of the Account rendered to the King in 1781. By M. Necker. 4to. 284 p. Paris. 1788.

4. *Motif de M. de Calonne, &c.* — M. de Calonne's Motive for delaying his Refutation of M. Necker's Explanations till the meeting of the States-General. 4to. 11 pages. London, 1788. — (See also *Literary Intell. Art. xli. p. 376.*)

If there are circumstances which invariably tend to convert free into absolute governments, there are, fortunately, others which tend, by a process equally certain, to re-establish the dignity and the rights of human nature. Among these last, the most important by far, is the light of literature, widely diffused, and with increasing splendor, by the invention of printing. Literature, by enlightening the understanding, and uniting

uniting the sentiments and views of men and of nations, forms a concert of wills, and a concurrence of action too powerful for the armies of tyrants.

The French nation, better distinguished by the name of Franco-Galli, was the freest in Europe at a period when political liberty, under different forms, was not so rare as it is at present. The gradual encroachments of the executive on the legislative power, mechanical and mercantile employment, riches, luxury, and the very increase of population, at last converted an elective magistrate into an hereditary monarch. But liberty begins to dawn again on France, after a long night of two hundred years. A dispute arises between two ministers of state, concerning the receipt and expenditure of the public revenue. An appeal is made to the nation at large: homage is paid to reason, truth, and justice; and the way is thus prepared for the reign of freedom.

It is not yet possible to decide, with certainty, concerning the principal point in dispute between Mr. de Calonne and Mr. Necker, each of whom has published memorials, which have, in their turns, made opposite impressions on the mind of the public. In the last that was published by Mr. N. at the time of his being recalled to the ministry, he attacks the arguments advanced by Mr. de C. at such length, and with such vehemence, as admit not of any reply. Mr. de C. on his part promises a complete refutation of this reply, and in the mean time loses not a moment to inform the public, why he defers it till the meeting of the states-general. He declares, at the same time, that he will submit to the examination of his countrymen, his accounts, his conduct, and the whole measures of his administration. The small memoir, in which he makes these declarations, has met with general approbation. At a time when the general voice of the nation is in favour of Mr. N. it would be improper, he observes, to take any step which might tend to diminish a confidence necessary to the minister. He will not detract, he says, from the reputation of a person, who is, at the present crisis, the grand hope of the nation: nor will he ward off the blows aimed at himself, at the expence of making them fall upon his country, which, at this instant, seems to be interposed between him and his adversary. If, on the one hand, his honour did not permit him to recede from the positions he had maintained, or to cease from his endeavours to dispel those clouds under which they had been concealed, his duty on the other did not allow him to place his private interest in balance with that of the state. It is before the whole nation, represented by the assembly of the states-general, appointed to meet in the month of January next, that he undertakes to give a satisfactory explanation of all those particulars that require consideration. It is then only that he can have it

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in his power to make a just estimate of the pieces quoted on both sides in support of opposite assertions: it is then only that all doubts may be removed and subterfuges detected. To ascertain the amount of the deficiency with its origin and progress, is the grand preliminary question to be considered by the assembly of the states. Till that assembly take place, it would be premature, irregular, and dangerous. Mr. de C. therefore requests, that the judgment of the public may be suspended.

No request can be more reasonable: nor will we anticipate that period by assertions that might seem unwarrantable and hasty. It is in our power, however, even in the present stage of the business, to gratify, in some measure, the curiosity of our readers, and to prepare them for attending to the point on which the decision of the controversy will principally turn, by laying before them a summary view of the true state of the question, its origin, its nature, in what respects it is interesting to the public, and what is its result in the present stage of its progress. We shall then make some impartial reflections on the manner on which it has been treated by each of these celebrated opponents, whose honour and reputation appear to be deeply concerned in this singular discussion: in order to enter into which, it is necessary to have a thorough knowledge of the public revenue of France.

The origin of this question is to be traced to the year 1781, when Mr. N. was dismissed from the office of Comptroller-General of Finance. He had adopted the system of supporting the war, without any additional taxes, by means of loans. This system, which the best politicians consider equally erroneous and dangerous, but which greatly advanced his reputation among the common people, required, for the extraordinary expence of 1781, a loan of upwards of an hundred millions. He could not deny that, notwithstanding the exorbitant interest held out to the money lenders, he could not have obtained so very considerable a sum, if he had not, at the same time, given security on the public revenue for the payment of the interest. Should the taxes prove insufficient for that purpose, he could supply, as he imagined, that defect, by bringing forward, under the shield of the king's approbation, a pompous account of the public receipts and expenditure, the result of which exhibited an overplus of ten millions, a sum which exactly paid the interest of the new loans. His scheme succeeded. His *Compte rendu*, which was highly extolled, revived the languishing confidence of the people. He involved himself, however, in several contradictions. An old commissary of finance\* avowed himself the author of a publication impugning the accuracy of Mr. Necker's calculations. The only reply made to this piece

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\* The Sieur Bourboulon, formerly a commissary of the treasure royal, but at that time treasurer to Mr. le Comte d'Artois.



was, certain menaces, which were never carried into execution. Men of sense and information had their own thoughts on the subject: however, the multitude placed implicit faith in the *Compte rendu*, which was sufficient. A loan was opened, and soon completed. This loan, it is true, was effected on the most disadvantageous terms to the state that ever were made, the main rate of interest being 11 per cent. Mr. N. encouraged by the rapidity with which this loan was filled up, determined, the following month, to open another loan on the same plan, but at reduced interest. In this he failed. The subscriptions granted with difficulty by the bankers could but ill supply the place of the funds that had been refused by the money lenders; nor could these subscriptions be made good till a long time after, according to the confession of Mr. N. himself, who found, then, what he was threatened with experiencing a second time, that in France the effects of fond insatiation are not more lively than they are light and transient\*.

Mr. de Fleuri, it is reasonable to suppose, having succeeded Mr. N. in the office of comptroller-general, would naturally inform the king, that the calculations on which Mr. N. had provided, and more than provided, for all the expences of the year, were not to be depended on. A proof of what he must have said, may be drawn from what he did, and from the necessity to which he was reduced, of employing extraordinary means of every kind, in order to make up the deficiency in the revenue for that same year 1781.

Mr. de C. has taken notice of six different species of loans used formerly, and which amounted to 14 millions. But this is no reason why another loan might not be opened in January, 1782, which was not to have exceeded 70 millions, but which amounted in fact to 140. Mr. de C. thinks that he may, from thence, justly conclude, that Mr. N. was very wide of the truth, when he asserted, *that at the moment of his retirement from administration*, he had left the treasury in such a situation, that the resources of his ministry were sufficient for all the expences of that year, and the commencement of the last campaign in 1782.

Mr. de C. has taken up, and contradicted that passage in Mr. N.'s reply. He declares his extreme surprise at an assertion so contrary to facts, of such notoriety as the loans in question, of which he particularly enumerates the dates. Mr. N. in his last publication, appears to have felt this contradiction in a very lively manner, and attempts to refute it.

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\* The *Compte rendu* made its appearance in the month of January, 1781. The first loan that was made after this publication and succeeded, took place in February following; and the second, which failed, in March. Mr. Necker retired from administration in the month of May the same year.

He accuses Mr. de C. of an error of 107 millions, in the account given by him of the 141 millions, borrowed in the year 1781, since the month of April. And, that no doubt might remain concerning the state of the finances when he retired, he brings forward an exact copy of the treasury accounts on the 19th of May, 1781, the day of his retirement, when they amounted nearly to 200 millions.

Nothing can be imagined more singular and surprising, than that two able ministers, who must both of them be perfectly informed, should assert, with equal positiveness, the one, that he had left the royal treasury in the month of May, 1781, in such a state of abundance, that there was not the least occasion for any new resources either for the remainder of that year, or even for the beginning of the year following: the other, that the treasury was, at that period, in a state so perfectly the reverse, that it was found necessary to borrow to the amount of 141 millions for what remained of the current year, and 140 millions for the year following. This last gentleman, Mr. de C. gives a particular account of these loans, agreeable to the statement of them laid before the king. Mr. N. on the other hand, undertakes to prove, that there are, in that statement, errors to the amount of 107 millions; and that, at the time of his resignation, there were near 200 millions in the treasury. Now if this could be proved, Mr. N. is in the right; but, if the contrary can be proved, he is in the wrong. On this point depends, in a great measure, the opinion we are to entertain of Mr. N. and also the judgment we are to form of the finances of France in the year 1781, the period which gave rise to all those enquiries which followed, and which are to form the chief objects of consideration to the states-general. It is not, therefore, surprising, that this particular article, in the controversy between Mr. de C. and Mr. N. should seem worthy of more than ordinary attention; and we shall do an acceptable service, we hope, to our readers, if, at the same time that we suspend our final judgment till the publication of those farther explanations that are announced by Mr. de C. we make some remarks that may enable them to form a just estimate of the proofs and allegations on both sides.

1. Of all the six loans in 1781, mentioned by Mr. de C. after the dismissal of Mr. N. there is only one, concerning the existence of which there can be any dispute; because it is the only one which could have been made secretly, and without being mentioned in the public records. It is the extension, or continuation, of that of 1770, which, according to Mr. de C. is to be reckoned at 70 millions, but according to Mr. N. not more than six millions, and 814 thousand livres. According to this calculation, 63 millions, and 186 thousand livres, are to be taken from the 141 millions, the amount of the sum

mentioned by Mr. de C. which would thus be reduced to about 78 millions. But will Mr. de C. ever agree with Mr. N. that the augmentation of the loan in 1770, is nothing else than a fiction? This is incredible, since, in his petition to the king, when he replies to the charge brought against him of augmenting the loan, and in which he makes the same statement that had been laid before the king at the conclusion of 1786, he shews that the loan of 1770 had been augmented 70 millions when he had the charge of the finances at the end of the year 1783, and 20 millions more when he resigned. This circumstance clears up the doubt thrown out by Mr. N. concerning what is mentioned in the general account of loans made by Lewis XVI. namely, that the addition made to the loan in 1770, is included in the 70 millions: from whence it would have followed, that if it had been placed entirely to the account of the year 1781, there would not have been one loan during the ministry of Mr. de C. It is evident, that the omission of 20 millions, which might have been owing to a slip of the pen, or the mistake of a single cypher in the general calculation, which amounted to 13 hundred millions, and comprehends a space of 11 years, can never counterbalance the formal enunciation of the same sum made previously by Mr. de C. in his *requête justificative*, in his reply to the denunciation of the parliament; and above all, in the statement which he sent to the king in 1786.

It is proper, however, for us to observe, with the same impartiality, that if, according to this statement, the contracts at 4 per cent. made in 1770, were afterwards augmented to 70 millions after Mr. de C. was called to the ministry in 1783, it is not a proof that this augmentation should be carried entirely to the account of the year 1781. For, until this be proved, Mr. N. may alledge, as in fact he does, that part of this borrowed money was applied to the exigencies of the years 1782 and 1783. We shall even suppose with him, that no more than 7 millions are to be charged to the account of 1781, and that, in place of the 141 millions, which, according to Mr. de C. were raised in the seven last months of 1781, we are to reckon only 78 millions. Let us see how Mr. N. reduces them to 34 millions.

2d. Mr. N. acknowledges a loan from the farmers-general of 30 millions. And it can be proved, and is undeniable, that four other small loans were made in 1781, which in the whole, amounted to upwards of 41 millions. But, says Mr. N. though these loans were opened in 1781, they were filled only in the course of 1782, and only 4 millions 359 livres came actually into the treasury. This sum, added to the 30 millions borrowed from the farmers-general, makes up 34 millions 359 livres, instead of the 141 millions of Mr. de C. which leaves an error, says Mr. N. of 107 millions.—By the by, Mr. N. having  
acknow-



acknowledged that about seven millions were applied to the service of 1781, ought to have reckoned it up in his recapitulation. We proceed to observe, that though the loans made in 1781 were filled up only in the course of 1782, the very making of the loans in 1781 is a proof that there was then a necessity of having recourse to them. Though made good only in 1782, they were intended to supply the exigencies of 1781.—It is absurd to suppose that Mr. de Fleury would have engaged the king to open five different and successive loans, if he had not been sensible himself, and convinced his majesty, that the royal treasury was not in so flourishing a state as was pretended.

3d. As it is difficult, especially for foreigners, to distinguish what part of the public loans in France are applied to the services of the current year, and what to that of the year following, a question naturally arises, whether Mr. N. in order to reconcile multiplied loans with a plentiful treasury, might not maintain, that the loans, repeatedly made by his successor, were made for the sole purpose of defraying the expence of the war in 1782.

Mr. de C. shews that in the month of January, 1782, he was under the necessity of opening a new loan, which was carried so far as 140 millions. Even that sum, he informs us, was not sufficient for the expences of this year; so that he was obliged to make three other small loans, the sum total of which was from 15 to 16 millions.

This piece of information has suggested an idea to the writer of this article which may serve to clear up the confusion in which the controversy in question is involved, by the circumstance urged by Mr. N. namely, that the loans were opened in one year, but completed only in the course of another. Let us throw the whole of the loans begun, completed, and employed in the public service of both 1781 and 1782, into one mass, and consider this mass as the general product of resources found necessary, and appropriated to the service of those two years taken in conjunction, beyond all manner of controversy.

Now we find that the loans made by Mr. N. in January, February, and March, 1781, incontestably amount to - 118 millions.

The loans made in the same year by Mr. de Fleury, to which Mr. N. makes the objection that they were completed only in 1782, amount, in all, to -

71 millions.

Without adding to this sum the 70 millions arising from the extended loan of 1770, (because Mr. N. may alledge that the greater part of it should be carried to the account of 1782, and the beginning of 1783), if we strike a just medium between the results of the memorials published by the opposite parties, we

may

may carry about two-thirds of this sum to the two first of the three years with which they are connected	46 millions.
The loan of January, 1782, with its extensions	140 millions.
Other small loans in the same year, mentioned in Mr. de C's. general statement, upwards of	15 millions.
Finally, The increased anticipations of the revenues in 1781 and 1782, amount, according to Mr. de C. to 20 millions: and there is nothing in the writings of Mr. de C. that can lead us to state them under	10 millions.

The sum total of all these - - - 400 millions.

4. Notwithstanding all that we have here advanced, concerning the embarrassed state in which the finances of France were found by the successor to Mr. N. the representation that was exhibited by this gentleman, of the royal treasury, on the 19th day of May, which was said to contain near 200 millions, continued to make an impression on our mind, as it did on the rest of the world, and we were at a loss to reconcile so great abundance with the necessity of so many loans, till we received from a French gentleman, a financier of distinguished reputation, the following solution of this very singular problem.

‘The royal revenue of France is paid before-hand, by notes of hand on the farmers-general, and by assignments on the royal domains, which the minister of finance may demand on the first month of every year. Hence it may happen, that the treasury may abound in the signs of wealth, the receipts of a whole year, nay more than a year; and yet the state be never the richer, nor the minister less embarrassed. Every thing depends on the nature of these *signs* or *representatives* of money, the time when they become due, the certainty of their being paid, the period for which they are deposited, and the different expedients employed to increase their number, when there is occasion to give the treasury such an air of opulence as may impose on the imaginations of those not in the secret. That recourse was had to these expedients by Mr. N. it would be easy to demonstrate, were not this task rendered wholly superfluous by an avowed necessity of making one new loan after another.’

We have not yet touched on the true point which first gave rise to this celebrated controversy, to which, therefore, we now proceed, by a detail of facts in their natural order.

The 400 millions of *extraordinaries* for the years 1781 and 1782, did not obviate the necessity of borrowing still farther sums, and those very considerable, for the year 1783. We carry to the account of this year the loan opened in December, 1782, which we did not reckon in calculating the resources of the two years, taken in conjunction, of 1781 and 1782, because

because it is acknowledged that this loan was wholly appropriated to the expences of 1783. It was made on the strength of 200 millions, half in silver, and half in *contracts*, or *obligations*: but it was found impracticable to realize more than the half of this fund, or to produce more than 50 millions in money, and as much in contracts. There was a necessity, therefore, of calling the aid of two lotteries of 24 millions each, and a loan of 12 millions on the *païs d'Etat*, which raised the loans of this year, in what respected the effective part of ready money, to 110 millions.

Notwithstanding all this, at the time when Mr. de C. became minister of finance, namely, the month of November, 1783, there was not in the treasury so much as a single crown, not a shadow of credit, and still less any apparent possibility of meeting the most pressing expences at the end of the current year; or of making any certain provision for that of the following.—This is a fact that is incontrovertible. Mr. de C. maintained it in his discourse in the assembly of the Notables, in presence of the king: he maintained it in his *Requête justificative*: he maintained it in his reply to Mr. N. nor has he ever varied in the least in what he has asserted at all times on this subject.

It is equally certain, it is proved by the accounts of 1783, and by those sent to the king at the commencement of 1784, that the deficiency at that period amounted to 80 millions; nor has this fact been ever denied. But it is objected to the minister that he did not announce this situation of affairs, the moment he discovered its existence; and the parliament of Paris have become his opponents, on an alledged charge that he is at variance with himself, as the preambles to the edicts of 1784 and 1785 announced nothing but order in the finances, and certain deliverance from the public debt.—To this charge, heavy as it may at first sight appear, Mr. de C.'s answer seems to be perfectly satisfactory; as will appear from his *Reponse à l'Ecrit de Mr. Necker*, from page 171 to page 183.

It was necessary, he says, to ascertain the real amount of the public debts, in the first place; and it was also necessary to discharge them, before discovering the enormity of their mass; because it was impossible to discharge them without the aid of credit, which a premature discovery of the deplorable situation of the finances might, it was to be feared, shake and destroy. On this principle he deferred the discovery till the 4th year of his administration, when he made it, of his own accord, with a great deal of courage. If this was the real motive of Mr. de C.'s conduct, his country ought rather to thank than to blame him for his delay.—That this was in reality his motive, he renders highly probable: and, on this ground, he explains much of what might otherwise appear suspicious in the measures



tures of his administration. Mr. de C. in the assembly of the Notables, and presence of the king, declared, that at the accession of his majesty to the throne, there was a considerable deficiency in the public revenue, which, from the exigencies of the war, had continued to increase from 1776 to 1781. In a committee of the Notables, at which the king's eldest brother, who is distinguished, by way of eminence, by the title of monsieur, presided, the *Compte rendu* of Mr. N. was produced, in contradiction of the position maintained by Mr. de C. The minister, in these circumstances, declared, that, on a strict examination of the *Compte rendu* of Mr. N. he had found, that in the effective revenue of 1781, all extraordinaries being out of the question, instead of an over-plus of upwards of 10 millions, there was a deficiency of more than 46 millions, and that, on the whole, the sum that the real and effective revenue was under that at which it had been reckoned by Mr. N. was not less than 56 millions, 529 thousand livres. This is the point where the celebrated controversy began, between Mr. de C. and Mr. N. This last gentleman, in April, 1787, complained warmly of Mr. de C. in a printed publication, and endeavoured, by many arguments and calculations, to support the credit of the *Compte rendu*, which, especially in minds habituated to calculation and finance, was not a little shaken. Mr. de C. in another publication, takes a comparative view of the public revenue and expenditure, as stated in the *Compte rendu*, and of the real and effective revenue, and actual expenditure. The vouchers of the facts alledged are annexed. Where they correspond, they are placed together, as one;—where they differ, the reasons of their difference are detailed at length.—On the justness or unjustness of this comparative view, as is allowed on all hands, the issue of the controversy wholly depends. If the difference between the two accounts be as wide, or nearly as wide as Mr. de C. pretends, then the dispute, on the whole, must be determined in his favour. If, on the contrary, Mr. N. can reconcile, or nearly reconcile the difference between them, then the victory is his. This is a matter which it is not our province to decide.

If, however, it were to be decided, not by the states-general of France, or the more unerring exploration of time, and the eye of the world, but by the very acknowledgments candidly made by Mr. Necker, the advantage would incontestably lie on the side of his adversary.

Mr. Necker, after examining the whole of Mr. de Calonne's comparative view, article by article, admits their justness, with the exception of a few, which he disputes, to the amount, in all, of about six millions. He allows that the difference between the *Compte rendu*, and the effective revenue, is fairly stated; but, for that difference, he undertakes to give reasons.

But,

But, to account for the difference between any two objects, is to confirm the reality of its existence. The certificates of the receivers general in support of the explanations of Mr. Necker, prove the existence of the object which requires them. This observation, the truth of which cannot possibly be contested, recurs to the reader of Mr. Necker's *Illustrations of the Comptes rendus*, again and again, and makes an impression of something that is vain and nugatory. What avails it, that Mr. Necker explains the cause why the expences of such and such articles exceeded the rate at which he had fixed them? His reasons may be good; but they do not disprove the difference in dispute. On the contrary, they confirm it. This important observation cannot be too often repeated. To insist and dwell, as Mr. Necker does, on the subject of giving reasons for the alledged difference between the effective account, and the *Comptes rendus*: what is this, but to confess that it exists; and that Mr. de Calonne was in the right when he maintained that it existed?

But, says Mr. Necker, the *Comptes rendus*, in 1781, had no relation to the accounts of any single year, and, therefore, it is unfair to bring it into close comparison with any effective account.—What then is it good for? Why bring it forward on the eve of new loans? Ought a statement of expenditure and revenue to be held up to the holders of money, as a security for their property, which is merely speculative? which is not applicable to any fixed and determined æra? which has never been, or will ever be realized in any one year, past, present, or to come? If this argument should be thought to stand in need of farther illustration, it will be found in Mr. de Calonne's reply to Mr. Necker, from page 167 to page 171.

It often happens that the speculations and projects of enterprizing and ardent minds, terminate in confusion and disappointment. Nothing in nature is more fixed and permanent than abstracted ideas of every kind: whose existence depends on the mind that perceives them, and which, not even the dissolution and ruin of the material world could destroy. But when the combinations of arithmetic are connected with an endless variety of facts, circumstances, and shifting situations, then they may, instead of a lamp of light, prove an *ignis fatuus* that may lead into error. Mr. Necker appears, from his writings, to be the sincere friend of the French nation, of mankind, of moral and religious truth. But he has been led, on fanciful ground, to believe what he wishes to be true, and to view his own system with the exaggerations of parental fondness. But his *Comptes rendus* is not without its utility to the great nation to which it is addressed. It has excited and diffused throughout France a spirit of political inquiry. The French nation,  
2 gradually

gradually accustomed to enter into the details and secrets of finance, will, in all probability, proceed from one degree of knowledge in this interesting subject, to another, till at last, they will be satisfied with nothing less than a thorough comprehension, and a degree, at least, of controul over the whole system. The subjects of the monarchy will discuss the conduct of the servants of government, and pronounce just judgment, after first, as is natural, calumniating them. They will, at last, claim the privilege of even reforming the civil constitution, and of being admitted, according to the usage of former times, to the solemn examination of the fundamental principles of the monarchy, and the limits which divide the rights of the sovereign from those of the people. It will redound to the honour of Mr. Necker, that, in his *Compte rendu*, and in all his writings, he will have contributed, in an eminent degree, to so glorious a change in the French government.

This revolution, as a free nation, and friends of liberty, we cannot but applaud: as Englishmen and rivals of France, we have, perhaps, some reason to regard it as a subject of anxiety and alarm.

H. H.

ART. XXII. *Remarks on the proposed Plan of a Federal Government, addressed to the Citizens of the United States of America, and particularly to the People of Maryland.* By Aristides. Annapolis, printed by Frederick Green, Printer to the State. Small 8vo. 42 p. 1788.

WHILE the different American states were engaged in war with Great Britain, and their political independence hung on the chain of doubtful events, they were united in their councils by the dread of a common enemy, and an ardent zeal for the attainment of one grand object. This band of union being removed, for a time at least, by the peace of 1783, which recognized that independent sovereignty which they had assumed and exercised for years, it became necessary to provide for its permanent security by the establishment of a permanent government. A kind of federal government, under the designation of Congress, had already grown out of the circumstances of the times, but the authority which it had necessarily assumed, was not, in every instance, formally and solemnly recognized by each of the states of which that assembly was composed; and new cases had arisen, and might be expected to arise in future. A convention of the individual states was, in these circumstances, held for the purpose of consulting on the subject of what additional powers were necessary to be vested in Congress. To the constitution framed out of that of Congress and other new regulations by the convention, the greater part of the individual American states were gradually induced to give their assent. But a natural jealousy of the supreme power,

and



and a reluctance to consign new privileges into the hands of Congress, were general throughout America, though in some of the states, of which *Maryland* was one, more violent and obstinate than in others. In this important crisis, Aristides addresses his countrymen, particularly the citizens of Maryland, on the great subject of legislation and government. He recommends the constitution proposed by the convention, viz. an elective president, a senate, and an house of representatives, by very sensible arguments, and a species of eloquence that flows from sincerity of intention.

\* To consolidate the whole thirteen states into a single organization, was out of the convention's contemplation, for two unanswerable reasons. In the first place, they were satisfied, that not one of the states would renounce its sovereignty. In the next place, they considered, that, in a single government, with a great extent of territory, the advantages are most unequally diffused. As the extreme parts are scarcely sensible of its protection, so are they scarcely under its domination. It is generally agreed, that a great extended nation can long continue under no *single* form of government, except a despotism, into which, either a republic, or a limited monarchy, will be certain to degenerate. And hence, if I understand the man who styles himself a *Centinel*, he insinuates, that if these states will persist in remaining under one head, they must soon fall under the dominion of a despot. But, my fellow-citizens, in a confederate republic, consisting of distinct states, completely organized within themselves, and each of no greater extent than is proper for a republican form, almost all the blessings of government are equally diffused. Its protection extends to the remotest corner, and there every man is under restraint of laws.

\* A true federal republic is always capable of accession by the peaceable and friendly admission of new single states. *Its true size is neither greater nor less than that which may comprehend all the states which, by their contiguity, may become enemies, unless united under one common head, capable of reconciling all their differences.* Such a government as this, excels any single government, extending over the same territory, as a band of brothers is superior to a band of slaves, or as thirteen common men, for the purposes of agriculture, would be superior to a giant, enjoying strength of body equal to them all.

\* The idea of a balance has long influenced the politics of Europe. But how much superior to this almost impracticable balance would be a general league, constituting a kind of federal republic, consisting of all the independent powers in Europe, for preventing the impositions and encroachments of one upon another! A true and perfect confederate government, however, in her situation, is not to be attained; although the great soul of HENRY THE FOURTH is said to have conceived the idea.

\* Shall America then form one grand federal republic? Or shall she, after experiencing the benefits of even an imperfect union, and when a union the most perfect is requisite for her permanent safety;—shall she, in this situation, divide into thirteen contemptible single governments, exposed to every insult and wrong from abroad, and watching each other's motions, with all the captiousness of jealous rivals? Or shall she divide into two or more federal republics, actuated  
by

by the same malignant dispositions? In either of these cases, after struggling through infinite toils, difficulty, and danger, should the thirteen single states be, at last, delivered from foreign foes, they will fall upon each other; and no man can predict, what forms of government, or division of territory, shall finally obtain.—Two or three federal republics might possibly retain their independence. But they would be in the same situation, with respect to each other, as France, England, and Spain, scarcely ever free from war; practising the arts of dissimulation and intrigue; in vain striving to impose, by endless negotiation; and, after all, relying only on the immense naval and land forces, which they continually maintain.

This treatise is written in a careless and somewhat slovenly manner, with regard to style and composition; but it contains a great deal of sound political observation.

As the subject of the remarks is in the highest degree interesting, we shall take occasion here to add to the observations of our ingenious author one of our own, which we submit to the consideration of American politicians. After the independence of the United States of the Netherlands was recognized by the Spaniards in the twelve years truce 1609, the individual states began to pay very little regard to the decrees of the states-general; and even particular towns and lordships seemed desirous of maintaining entire independence on the states of the provinces within which they were situated. The Dutch government, which had greatly relaxed, and was even threatened with dissolution, recovered its tone through the dangers with which the United Provinces were threatened by the war of thirty years in Germany, which was terminated by the peace of Westphalia. After this, dissensions prevailed uniformly among the Dutch, or were composed, according as they dreaded or were secure against their ambitious neighbours. But the American states have no neighbours by whom they can ever be in danger of being made a conquest. The points of similitude and dissimilitude between the American and Dutch provinces, furnish a curious subject of reflection and conjecture.

H. H.

ART. XXIII. *Edda Sæmundar Hinns Fróða*.—*Edda Rhythmica seu antiquior, &c.*—The Rhythmic or more ancient Edda, generally ascribed to Sæmundus, Part I. containing the Mythological Odes which were not published by Resenius: from a Copy on Parchment in the Royal Library at Copenhagen, and other Manuscripts of good Authenticity. With a Latin Translation, various Readings, Notes, a Glossary and an Index. 4to. 792 p. Copenhagen, 1787.

IN a preface of considerable length, the editors and translators have given an account of the poems which compose the Edda, of their antiquity, and of the different manuscript copies extant, or which have been consulted; to this they have added

the life of Sæmundus, the supposed author, but in reality only the collector of the Edda; and at the end are annexed two fac-simile plates of the original, from two different manuscripts.

This publication is termed the *more ancient Edda*, as the preface informs us, in order to distinguish it from a work under the same title, published some time since by Resenius and Goranfonius, and containing the mythological origin of the ancient history and poetry of the north, written in fables, and ascribed to the celebrated Norwegian historian Snorro, of whom see our Review for last month. The present publication, written in rhythm, is a collection of ancient songs, from which Snorro drew the arguments of the above-mentioned fables, and to which he himself refers as the genuine fountains of northern mythology. That the Rhythmic Edda, although more ancient than the other, should have remained so long unnoticed, is ascribed to the zeal of the papal clergy, who endeavoured to suppress it, on account of the pagan and magical superstition it contains. Its preservation is stated to be owing to \* Brynjolfus Suevonijs, a Bishop of the diocese of Skalholt, the most learned Icclander of his time, who wisely judged that the destruction of the Edda would by no means promote the interests of the Christian religion. 'This is to be ascribed to the revival of learning, which, bringing truth to its proper light,† as the sun is no ways affected by a cloud, left it nothing to fear from the exposition of this superstition, and of opinions already rejected, and more inexplicable than the Sphinx's enigmas.'

The Edda thus preserved, at length in the last century began to obtain some degree of notice among the learned. By them it was very differently received; some considered it as an absurd, trifling, doating relation of silly tales, unworthy of notice; others revered it as an oracle of antiquity, an interpreter of primitive philosophy, which preserved the ancient dogmata of the northern theology in the acts of Odin. The one despised it as frivolous and insipid; the other admired it as the production of abstruse wisdom, as something inspired and above human composition. A third set, weary of both these extremes, examined more minutely into the subject itself, and soon discovered that the Edda, as published by Snorro, had only borrowed the mask of antiquity, and hid its spurious birth under fictitious colours; pretending to precede, but in fact produced after the promulgation of the Christian religion in the north; a motley mixture of paganism and Christianity. The most ancient parts of this collection, as they suppose, are of the 9th and 10th centuries after Christ; the rest of a later origin, as low as

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\* About the year 1639.

† The Reformation probably is here meant.



the 12th and 13th. This opinion is supported by the arguments of the odes of that Edda, which relate to the dogmata, the rites and mysteries of religion, many of these being drawn from the Christian religion, or the sacred writings, although profanely degraded by fictions, and involved in absurd fables.

In this diversity of opinions respecting the Edda, the present editors decline attempting to determine which is right, their design being only to facilitate the understanding of this celebrated monument of northern antiquity, and to present an elegant edition to the public.

After mentioning various authors who have translated parts of the Edda into the Latin, Danish, Swedish, French and German languages, the scarcity of authentic manuscripts, the imperfection of many, through the ignorance or carelessness of transcribers, and the great difficulty of making a correct collection; they proceed to give some account of the ancient northern mythology, as contained in the Edda, comparing it in some degree to that of the Greeks and Romans, and stating its extensive utility towards understanding the poetry, history, and philosophy of that country.

From what is preserved in the Edda, of the opinions of the ancient northern inhabitants respecting the origin, nature, and destruction of the universe; it appears, that they believed one, first, eternal Author, Preserver and Governor of all things, who formed the universe and the machine of the world; but whether out of nothing or not, is uncertain, no vestige of such an opinion being in the Edda. Coeval with the Deity, or at least antecedent to the world, they supposed a chasm or immense space to exist, which they called *Ginnunga-gap*, which is very similar to the *תהו ובהו* (*without form and void*) of Moses, or to the *chaos* of the Greeks and Romans. This immense space, though void of actual beings, was not a perfect vacuum, but impregnated with the elements of all things. These elements were of two kinds, active and passive; the latter, watery, cold, inert and opaque; the former, fiery, full of heat and light: these, either by the command of God the Creator, or by their own tendency, meeting together, occupied the two opposite regions of the immense chasm; of which the one, the region of light and heat, called *Muspellia*, or *Muspelheim*, was situated on high, and towards the south; the other was below and towards the north, called *Niflhem* (the cloudy world) and may be compared to the *תהום* (*the deep covered with darkness*) of Moses. The intermediate and conterminat part of the chasm between these regions becoming, by degrees, impregnated by effluvia emanating from both sides, from the conjunction of fire and water, of heat and cold, by the power of God the parent of all, the mass of the material world was produced; and hence this habitable globe, which they called *Ymer*, and to which they mythologically attributed a gigantic human form: from this mass, the mother of all things, animal and vegetable, by the plastic and prolific power of nature, man and woman, the first human beings, were spontaneously produced.

This, we think, a true delineation of the Eddaic Cosmogony, and which Snorro, who studied the mythological songs of the

Rhythmic Edda, has described in nearly the same words. In the Edda of Snorro, besides the origin of *Buro* from a stone, *Audumla* from a sucking calf, (which, as *Buro* was the grandfather of Odin, may be referred to the fabulous Theogony of the Edda) a triple formation both of the world, and of men, is described. *The first theological*, or as it seems, immediately performed by the Supreme Being; for which opinion, in the songs of the Rhythmic Edda, unless we are deceived, there is no foundation; this, therefore, is drawn from the Bible by the interpolators of Snorro. But if it should be said that the opinion of the supreme and true God, being believed by the ancient Northerns, is equally invalidated, we answer, that such a conclusion by no means follows: for it is clear that these ancients acknowledged some deity superior and anterior to this world, self-existent, and to whom Niflhem, Muspell, Ymer, all of which preceded Odin, owed their origin. *The second is philosophical*, the same we have given above, as the opinion or tradition of the ancients, concerning the origin of the world, and of men. This is entirely the doctrine of the Eddaic odes, and from thence Snorro derived it. *The third Eddaic Cosmogony* is that of Odin, mythological and fictitious, which ascribes to Odin and his brethren, who slew Ymer, the formation of the world from Ymer's carcase, and that of men from wood. The situation of Niflhem and Muspell further proves that those who held these opinions, had the meridian sun to the south, and the shadow to the north, and were therefore inhabitants of the northern hemisphere; this, whether they lived in Europe or Asia, would be equally true.\*

As our limits do not admit of our giving the detail of this subject, we shall pass over many other articles of the northern theology, which bear a great resemblance to the Paganism of Greece and Rome; such as a plurality of gods, fate, two orders of spirits governing the world, the divine origin of the human soul, commerce with spirits, power of divination, immortality, transmigration into other bodies, a variety of situations after death answering to those in which they lived, &c. The state, however, both of good and bad, seems to terminate with the end of the world, except that of the eminently virtuous or wicked; those souls which are not worthy either of durable rewards, or punishments, being supposed to be reduced to the primitive chaos; (*at fara til Niflheim*) but this explanation, the translators confess, is dubious.

\* Their notions respecting the destruction of the world, and of nature, as taken from what is related in the Edda concerning the crepusculum or twilight of the gods, *Ragna-ranckur*, appear to have been as follows. For the destruction of the world, which includes the earth, and the whole planetary system, when the sun and moon are said to perish, and the stars to flee from heaven—two causes are assigned; the one arising amongst those bodies, the other extraneous. The former of these is distinguished by the names of *Lok*, the wolf *Fenrir*, and the snake of *Midgard*, which will be accompanied by *Hrimthur*, and their leader *Hryn*. *Lok* will be assisted by the whole force of \* *Heil*, who is his daughter, and the infernal *Garm* or Cerberus. The

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\* Heil.

extraneous destroyer is called *Surtus*; flames of fire go before and follow after him, he is attended by the *Muspellian* army. These will be opposed by the deities of nature,—*Odin*, the prince of the sun, and god of nature,—*Thor*, the son of the earth, the god of strength, power, and of thunder,—*Freyr*, the deity of fecundity,—*Thyr*, the god of valour,—*Heimdall*, the most sagacious and vigilant guardian of the gods, and of nature,—*Vidar the Silent*, the son of *Odin*, the most powerful of all the gods after *Thor*. These will be attended by the armies of *Valhalla*, i. e. the souls of those who fell bravely in war; and also by the inferior deities of nature, as the *Gemi*, the *Alfi*, and the *Dvergi*. The battle being begun, *Odin* engages with the wolf *Fenrir*, by whom he is devoured; *Vidar* attacking, *Fenrir* will slay him; *Thor* engaging with the snake of *Midgard*, will, indeed, kill his enemy, but die soon after himself of the poison thrown on him in the conflict; *Surtus* will engage with *Freyr*, and after a violent battle destroy him; *Tyr* and the dog *Garm* fighting together, will both perish; lastly *Lok* and *Heimdall* will both fall in single combat. Then *Surtus* spreading fire around him, involves the whole world in flames, by which he himself shall be consumed, and the earth be submerged in the sea; but soon after rise again from the waters, and teem with every variety of spontaneous vegetation; it will then be inhabited by new gods, the successive race of the former, and by new men; enlightened by a new sun generated from the old one. Such is the description of the renovation of things in the Edda, the whole of which is allegorical, as even its first appearance evinces.

The allegorical explanation is similar to that by which some commentators have explained the gods in Homer; by supposing them to denote the different elements, or the effects arising from their commixture, &c. as *Lok* is supposed to mean *subterraneous fire*; the wolf *Fenrir*, *the power of consuming*, or *the force of fire and water mixed*; the snake of *Midgard*, *the destructive rage of the boiling ocean*.

From the accounts given in the Edda of the different gods or heroes, and their transactions, the commentators think they discover some traditional account of the creation and the deluge, similar to the history by Moses. A more striking resemblance, however, occurs between the gods and heroes of the Grecian mythology, and their fabulous acts, and those of the northern Pagans: this part of the work is curious, but its length obliges us to omit any farther account of it.

Though the editors have declined entering into any controversy concerning the antiquity of these poems, they have related the opinions of several learned men of that country on the subject. From these it appears, that Bartholinus, Tortæus, and Arna Magnæus, (with whom the editors coincide) supposed that neither 'Sæmundus, nor any other Icelandic, was the real author of them, one or two songs excepted, but that they were composed by various persons, and at different times, in praise of their gods and heroes, and first brought into Iceland by the Norwegian colonists and others; where, at length, after



the use of letters became known, (which was not till the Christian religion prevailed) they were written from memory by those who had learned them of others.' Sæmundus is, therefore, supposed to have been only the collector of those odes, part of which he might have written from his own memory, part from the memory of others, and part might be written by others, as Iceland was not destitute of men of letters both before and contemporary with him. Whether the title *Edda* was given by Sæmundus, by Snorro, which is more probable, or by any other, is not determined. The term signifies *grandam*, and is consonant to the customs of those early times: for the ancients gave names to books and other things, from their similitude to something else. Thus Haroldus the Stern, an ancient famous king of Norway, called his shield *Emma, mother*, from its guarding his body, as mothers take care of their children. For a like reason this collection might be called the *Edda*, as well on account of the venerable age of the subject, as that it was the duty of grandmothers and of mothers, in ancient times, to instruct their children in things remote from the knowledge of the vulgar, as history, genealogy, and even the secrets of religion.

The public are indebted for this work to the trustees of the Magnæan fund, Mess. Luxdorph, Suhm, Thorlacius, Kall and Baden, whose names are annexed to the preface from which the account we have given above is taken.

The life of Sæmundus, by Arna Magnæus, consists of 28 pages: its chief object is to treat of his works, and principally of the *Edda*, which was ascribed to him by Brynjolfus. As the opinion of Arna Magnæus, respecting this ancient monument of northern literature, is similar to that which we have stated from the preface, it would be superfluous to enter into any farther discussion of that subject; we shall therefore only extract such parts as relate to Sæmundus himself. From several authors, to whose works a reference is made, it appears, that this writer was born about the middle of the tenth century (between A. D. 1050 and 1060). His father Sigfus was priest of Odda in the southern parts of Iceland. Impelled with an ardent desire of acquiring knowledge, Sæmundus left his country, and travelled to Italy and Germany, at a very early period of his life, (*adhuc puer*) where he remained for a considerable time, without his friends or relations knowing either his situation or place of abode, till Jonas, the son of Ogmund, who was afterwards a bishop, in a journey to Rome, made diligent enquiry after him, and having discovered his retreat, brought him back with him to his native country. Here he took the order of priesthood, and succeeded his father at Odda; and appears to have continued in this situation to the end of his life, which happened about  
the

the year 1133 or 1135, being about 80 years of age. His family is celebrated as the most respectable of that time in Iceland; and his own reputation for extensive knowledge was such, as to procure him the denomination of *Fróde, multiscius*, much learned: but of his various works, said to contain *immense treasures of all human knowledge*, it appears that little more than the titles are now extant, except such parts as are preserved by other authors.

We shall conclude this account with an anecdote of Sæmundus, extracted from the life of St. Jonas the bishop, who brought him back to Iceland. This relates, that Sæmundus, during his absence from Iceland as abovementioned, had forgotten his native language, his name, and every thing which had occurred during his infancy; that meeting with the bishop Jonas, who was on his journey to Rome, he was introduced to him by the name of Koll, which had been given him by the master of the school with whom he resided. But Jonas discovered him by divination, and recalled to his memory his genuine name, and the transactions of his infancy. The master being very unwilling to part with his scholar, as thinking such a disagreeable country as Iceland unworthy of so learned a man, and also wishing himself to enjoy the fruits of his labours, Sæmundus took an opportunity to escape with Jonas, during his absence. But he, being made acquainted with their flight by consulting the stars, pursued them; Sæmundus also, who was equally skilled in astrology, considering the situation of the stars, found that his master was pursuing him, and accordingly filling his shoe full of water, he put it upon his head; and the master seeing, from the appearance of the heavens, that Sæmundus was under water, gave over the pursuit. But the shoe being removed from its situation, the master, on another consultation of the heavens, found that his scholar was safe, and began to pursue him again: Sæmundus perceiving this from the same source of intelligence, had recourse to another stratagem: he now took off his shoe, and filling it with blood, placed it upon his head. The change this produced in the heavens made his master conclude, that Sæmundus was certainly slain, on which he returned home; and Sæmundus and Jonas escaped safe to Iceland.

The several poems in this volume, which are printed in Norse, with a Latin translation, are,

1. Vafthrudnis-mál, Vafthrudnir's Song.
2. Grimnis-mál, Grimner's Song.
3. För Skirnis, Skirner's Journey.
4. Harbarz-liod, Harbard's Song.
5. Hymis-quida, Hymer's Song.
6. Ægis-drecka, Æger's Feast.
7. Thryms-quida, Thrym's Song.

8. Hrafná-galdur Odins, The Canticle of Odin.
9. Vegtams-quida, The Wanderers Ode.
10. Alvis-mál, The Elf's Recitation.
11. Fiölsuinns-mál, The Fable of the Wise (the scholar).
12. Hyndlu-liód, The Song of Hyndla.
13. Sölar-liód, Carmen Solare.

Σ.

Specimens, with remarks and the whole of the Wanderer's Ode, part of which was imitated by Mr. Gray, will be given in our next.

ART. XXIV. *A Sermon preached at the Old Jewry, November 4, 1788, before the Society for commemorating the glorious Revolution; being the Completion of an hundred Years since that great Event.* By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 47 p. Price 1s. Robinsons.

THE doctor begins his discourse by remarking the propriety of statedly commemorating any remarkable deliverances or benefits which have occurred either in private or public life. After this, he proceeds to prove that the Revolution was an event peculiarly beneficial to this country, in the course of which he gives a short sketch of the dangerous situation in which we were involved. He then considers the manner in which the event, that brought peace and liberty to a great nation, was conducted, with astonishing tranquillity, and almost without bloodshed. The doctor next enters into a brief historical discussion of the principles of the British Constitution from the time of the Saxons, by whom they were introduced, to the infringements made upon them by the Tudors and Stuarts, to their full restoration and confirmation by William the III<sup>d</sup>. Liberty, both civil and religious, was then established and extended; toleration received a legal sanction, and the happy effects of the Revolution became in some measure diffused throughout Europe. The sermon concludes by pointing out the practical improvement which ought to be made from these various blessings.

The whole of this ingenious and judicious discourse breathes a spirit of philanthropy, and a zeal for the extension of liberty, highly honourable to the feelings of the author, both as a Christian, and a good citizen. D.

ART. XXV. *A Sermon on the Centennial Commemoration of the Revolution. Preached at Norwich, November 5, 1788.* By William Enfield, L. L. D. 4to. 20 p. Price 1s. Johnson.

THIS elegant and animated oration commences with a concise but satisfactory view of the progress of civil liberty in this nation. In treating of that part which relates immediately to the Revolution, the causes which accelerated the expulsion of James are detailed with no inconsiderable share of political discernment, and the consequences of this great event are displayed



played with all the energy and precision which their importance merit. From this topic the ingenious author is led to consider the future consequences which the *spirit of liberty* is likely to produce on civil society, in particular the emancipation of African slaves, and the extension of toleration throughout Europe. The discourse concludes with a very judicious exhortation concerning the proper exercise of the glorious privileges of Englishmen, particularly that on which all the rest will be found to depend, the prudent and disinterested choice of representatives in parliament.

The following extract will afford a fair specimen of the style of this performance.

‘ By this great Revolution *two* important points were gained: the *first*, that it established a precedent in support of the right of the people to resume any delegated trust which has been abused, and to secure, at any expence, the authority of the laws, and the permanency of the constitution: the *second*, that it produced an express contract between the king and his subjects, in which their mutual duties are clearly settled, and in which the prerogatives of the crown are restricted within limits, which cannot be transgressed without hazarding the existence of the state. This interesting experiment did more than all the theoretical reasonings of philosophers, to convince those, whom it might concern, that the *majesty of the people* is not to be violated with impunity, and that the advantages of legal government are not to be tamely relinquished, or wantonly sacrificed, to gratify the humours or passions of governors. This great event has clearly proved, that the doctrine, That kings hold their power by a divine right, though for centuries echoed through the kingdom, both from the pulpit and the press, was an idle and dangerous action, calculated for no other purpose, than to conceal the injustice of tyranny beneath the holy veil of religion. It hath proved, that the succession to the crown, though in the British constitution hereditary, may be changed or limited by the power of parliament, or may be interrupted by that authority by which it was at first instituted. It hath proved, that, when political liberty is so essentially infringed by the ruling powers, as to create a general conviction of the necessity of recurring to first principles, a revolution may be effected without bloodshed or violence. In fine, this memorable event hath shewn, that the forms and institutions of civil society are only worth maintaining, so long as they are productive of personal and national security; and that, in all emergencies of state, and in all questions of general policy, the *safety of the people* ought to be regarded as the *supreme law*.’

D.

ART. XXVI. *The universal and everlasting Dominion of God, a perpetual source of Joy and Praise. A Sermon preached before the Scottish Presbytery, in London, at the Scot's Church, London-Wall, November 4, 1788, in Commemoration of the glorious Revolution in 1688, and published at their request. By Henry Hunter, D. D. 8vo. 64 p. Price 1s. Murray.*

DR. HUNTER premises, that every production of nature, and every providential event, is a demonstration of the being and perfections

perfections of God. He then proceeds first to take a general view of God's universal and everlasting dominion as a source of joy to every intelligent creature, and enters into a description of, and address to 'the glorious orb of day;' and considers God as reigning in the kingdoms of nature, providence, and grace. 2dly, The doctor takes a cursory view of the history of Britain as illustrative of the special favour of divine providence towards this country. In this part of his subject our author will perhaps be thought to assert too much in saying, that there is *sufficient* evidence that Christianity had been embraced in this country within twenty years from the death and resurrection of its glorious author. Amongst the political events favourable to Britain, he considers the great charter, the reformation, and the defeat of the Spanish armada. And 3dly, he gives a concise representation of the Revolution, and calls upon all ages and ranks of people to remember the blessings which were insured to them by that glorious event.

To this discourse are added a few historical notes, containing the substance of Magna Charta, and some of the tyrannical actions of the ill-fated Stuarts and their adherents. Also an abstract of the Act of 1 William and Mary, declaring the rights and liberties of the subject. D.

ART. XXVII. *An Oration delivered at the London Tavern, Nov. 4, 1788, on Occasion of the Commemoration of the Revolution, and the Completion of a Century from that great Event.* By Joseph Towers, L. L. D. Published at the request of the Stewards and Committee, appointed for conducting the Commemoration of the Revolution. 8vo. 34 p. Price 1s. Dilly.

THIS oration commences with remarking, that the celebration of great and interesting circumstances has always been the practice of mankind. The doctor then proceeds to shew the propriety of commemorating that of the Revolution. He enters into a short account of the conduct of James the II. which occasioned this important change; of the glorious acts of the convention parliament, and the advantages derived from the event then celebrated. He next calls the attention of his auditors to the remembrance of those patriots, whose zeal in the cause of freedom had disseminated or kept alive those principles which in the end produced the Revolution. Amongst these the names of Milton, Hampden, Russell, Sydney, and Locke, are particularly distinguished. The doctor concludes by a warm eulogium on liberty, and by calling the attention of his hearers to the principles of British freedom. D.

ART.

ART. XXVIII. *Secular Ode in Commemoration of the glorious Revolution*, MDCLXXXVIII. By W. Mason, M. A. 4to. Price 1s. Robson.

THE odes with which Mr. Mason has favoured the world since the publication of his *CARACTACUS*, are by no means his best compositions. The energetic strains, however, of his *Druids* in favour of Freedom, and the ardour of his known attachment to the cause, prompted us on this occasion to anticipate a greater portion of success. On any other subject, the general influence of age over fancy would have considerably damped our expectation; but, on this, though the head of the mountain were covered with snow, we fondly looked for an eruption of fire. Sorry are we to add, we have looked for it in vain.

The Ode opens with a declaration that, though the decline of life be far from auspicious to poetic invention, yet the poet, in the autumn of his days, feels himself equally able to celebrate the praises of liberty and truth as in his vernal years. Hence he adverts to his subject, describes Britannia awaiting the landing of William, hailing him as her friend, and conducting him to the throne,

‘ Whence bigot zeal and lawless power had fled.’

The angelic host of heaven are described as rejoicing on the occasion, and freedom as descending from amongst them to ratify his right to the crown. The years since that æra are represented as passing in succession ‘on the car of Time,’ contemplating the record in the hands of the Goddess, which contains the chartered rights of the nation inscribed by herself and William, and making them the subject of their songs. The years of the opening century are then invoked to celebrate the extending reign of freedom over the rest of the world. The appearance of liberty in France is first noticed, and in the best lines of the Ode :

Her fire e’en France presumes to feel,  
And half unsheaths the patriot steel,  
Enough the monarch to dismay,  
Whoe’er, with rebel pride, withdraws  
His own allegiance from the laws

That guard the people’s rights, that rein the sovereign’s sway.

The poet next represents Freedom as listening to the complaints of either India, and intimates, in poetic language, what may probably be the consequences of the trial of Hastings, and the interposition in favour of the blacks. The Goddess commissions Mercy and Truth, as envoys of Heaven in her favour, to address the inhabitants of Britain; urge upon them the inconsistency of their conduct, in celebrating this jubilee themselves,



selves, whilst they tyrannize over others; and press on them the benevolent tendencies of the Christian religion, which was designed to establish universal liberty. This is done with effect, and the Ode closes with a strain resulting from the conviction:

Repentant breaks the choral lay,  
 "Not unto us, indulgent Heav'n,  
 "In partial stream, be Freedom given,  
 "But pour her treasures wide, and guard with legal sway!"

The plan and conduct of this Ode, though certainly unembarrassed, might have been advantageously extended to a variety of interesting events, which a review of the past century would have readily suggested. The versification is, in a high degree, deserving of praise; but there are many incongruities in the images of the poet.

L.

ART. XXIX. *Occasional Stanzas, written at the Request of the Revolution Society, and recited on their Anniversary, November 4, 1788. To which is added, Queen Mary to King William, during his Campaign in Ireland, 1690; a poetical Epistle. By William Hayley, Esq. 4to. 29 p. Price 2s. Cadell.*

HAVING perused the stanzas before us, we cannot but regret, that the muse, on this occasion, had not been an *unbidden* guest. In the conduct of the composition there is a want of perspicuity, and often the appearance of constraint. Discordant metaphors, far-fetched epithets, and comparisons of objects without a resemblance, contribute also materially to blemish the performance. As coming, however, from the pen of Mr. Hayley, it cannot be without some merit, and the stanzas subjoined may be read with applause.

Science, Religion, every power  
 Friendly to earth and true to Heaven,  
 Exulted in the blest and bloodless hour,  
 When Freedom's sceptre to thy sway was given:  
 The probity that rul'd thy heart,  
 And taught the fearful to rejoice,  
 Scorning to awe with force or lure with art,  
 Left rescu'd Liberty's reviving voice  
 To fix in free debate the sovereign of her choice.

Conscious of all a monarch's care,  
 And firm his duties to fulfil,  
 Thy generous spirit, with a guardian's air,  
 Receiv'd the gift of her unbias'd will:  
 By Freedom crown'd, for her thy life,  
 That never fear'd the frowns of Fate,  
 Was freely stak'd in peril's distant strife,  
 When, arm'd with Gallic war's presumptuous weight,  
 The recreant JAMES reclaim'd his abdicated state;

The

The Boyne's proud banks with triumph ring,  
 With sounds that tell to every land,  
 That Freedom, happy in her chosen king,  
 Trusted her battle to no feeble hand :  
 Nor victory's shouts, that round thee rose,  
 Nor flying terror's suppliant call,  
 Prais'd thee, NASSAU ! like pæans from thy foes,  
 When France, who heard of one infidious ball,\*  
 Indulg'd a coward's joy on thy imagin'd fall.

The poetic epistle of the Queen is a tiffue of her Majesty's letters, which Sir John Dalrymple inserted in the Appendix to his *Memoirs of Great Britain*. The number of them amounts to thirty-seven, and the general sentiments they contain are here compressed into one. Ready as we always are to admire the poetry of Mr. Hayley, we must confess, in the instance before us, that the plain prose of the Queen is much more interesting.

L.

ART. XXX. *Poetical Address to his Majesty, occasioned by the Royal Visit to Worcester, &c. Dedicated with Permission to the King.* By Theophilus Swift, Esq. 4to. 12 pages. Price 1s. Bew.

FROM the motto,

— *Præsens Divus habebitur*  
*Augustus,*

it will be concluded that Mr. Swift meant to say all the fine things he could, on such an occasion ; and our readers may be assured, he has said them.

L.

ART. XXXI. *An Epistle from Pindar to his pretended Cousin Peter: in which are many curious and original Anecdotes of the Pseudo Pindar; with an Appendix, containing Peter's celebrated Song, O the Roast Beef of Old Truro; being one of the earliest*

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\* William had no sooner arrived, than he rode along the side of the river, in the sight of both armies, to make his observations upon the field, which was next day to determine James's fate and his own. The enemy having observed him sit down upon the ground while he was writing notes of what he had observed, sent into a field opposite to him two field-pieces, concealed in their centre, and had orders to drop the cannon unperceived behind a hedge as they marched along. These guns were deliberately aimed at his horses, and when he mounted, were discharged ; the balls killed several of his followers, and one of them wounded himself in the shoulder : a shout from the Irish camp rent the skies ; a report that he was killed instantly flew through Ireland, and in an incredible short space of time reached Paris. The guns of the Basile were fired, the city was illuminated, and all men congratulated each other as upon the greatest of victories.

DALRYMPLE, Vol. I. p. 436.

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*of his satirical Productions.* 4to. 29 p. and a Frontispiece. Price 2s. 6d. Bew.

CONTAINS a number of scandalous anecdotes of Peter, detailed in very bad verse, and with no animation of description. The song at the conclusion bears such evident marks of humour, though of the lowest kind, that it is impossible to mistake the author. B.

ART. XXXII. *The History of Peter Pindar, from that memorable Era, when he received a sound thrashing, down to the present time—and also an answer to his late Publication, entitled “An expostulatory Epistle.”* By Tom Fact. 4to. 31 p. Price 2s. Stalker.

ATTEMPTS of this sort to write down Peter, are like the old woman's effort to counteract thunder. Z.

ART. XXXIII. *Peter's Prophecy; or, The President and Poet; or an important Epistle to Sir J. Banks, on the approaching Election of a President of the Royal Society. With an etching by an eminent Artist.* By Peter Pindar, Esq; 4to. 52 p. Price 3s. Kearsley.

WE are glad to find that our friend Peter has given some respite to royalty. Much as we have been entertained by his whimsies and wit, we have often regretted the subject of them. In future, we trust, he will shew himself too gallant to attack any one whose situation precludes a proper return.

No poet was ever better skilled than Mr. Pindar, at inflicting the satiric knout. On the present occasion he has done it with exquisite adroitness. Though his thong has cut deeper than we can approve, we hope it will produce a beneficial effect; and that, in consequence of it, *Fiddle-faddle* will give way to *Learning and Science*, if their progress has been impeded by inferior pursuits, which is a question we shall not take upon us to decide.

From the advertisement which follows the title page of this publication, we know not how far we may expose ourselves to the charge of piracy, by making the author the analyser of his work; but as he has performed this part of our task much better than we can pretend to, from the wish of doing justice to himself and the public, we will venture to transcribe his own analysis.

\* A sublime and poetical exordium, in which the bard applaudeth himself, condemneth his sovereign, and condescendeth to instruct Sir Joseph Banks, r. r. s.—Anecdote of Julius Cæsar and a Conjuror—Peter dwelleth with much solemnity on the gloomy month of November, and compareth Sir Joseph Banks to Jupiter and Mr. Squib—Asketh shrewd questions—Sir Joseph comprehendeth their sage meaning, and flieth into a passion, and boasteth how he revengeth himself on the



the sun the world enjoyeth at his expence—Sir Joseph animadverteth wisely on a fall from the presidency to the state of a simple fellow, obliquely and nobly hinting at a few traits of his own character—Peter replieth with good advice, exhibiting at the same time acute knowledge of the sexual system in botanical affairs—Sir Joseph refuseth Peter's counsel—Peter mentioneth men of science, whom Sir Joseph scorneth—Sir Joseph letteth the cat out of the bag, and sheweth principles inimical to the cause of true philosophy, by wishing to make great men fellows, instead of wise men—Peter moraliseth with profundity, and flappeth the bugs of fortune for daring, on account of their mammon, to place themselves on a level with genius—Sir Joseph maketh more discovery of his disposition, by abusing painting, poetry, and music, and wisheth to tread in the steps of his sovereign—Peter illustrateth the president's mode of catching at an argument, by a beautiful spider simile—Sir Joseph boasteth of his tea and toast weapons—Peter animadverteth with his usual wisdom on the miraculous powers of meat, when applied to a hungry stomach—Sir Joseph findeth out a new road to the heart—boasteth of royal favour—Peter smileth at it, and frighteneth Sir Joseph—Sir Joseph enquireth the world's opinion of himself—Peter giveth it without ceremony—Sir Joseph curseth—Peter prayeth him to be quiet, proceedeth, and telleth terrible things—Sir Joseph sweareth—Praiseth himself—Peter answereth—Sir Joseph praiseth himself again for his being able to lead great folks by the nose, and braggeth of royal whispers—Peter guesseth at the royal whispers, and expresth pleasure thereat—Again boasteth the President of what he can do—Peter solemnly smileth in a superb simile taken from wild beasts—Sir Joseph vaunteth on his great acquaintance with vegetables and monkies—Peter acquiesceth in his monkey wisdom, but denieth its importance, and turneth butterfly and egg knowledges over to idle old maids—Peter acknowledgeth the merits of Indian, booby, and noddy killing; lizard, bat, scurvygrafs, and lady-smock hunting, yet differeth with Sir Joseph as to the idea of its importance—The president again boasteth—Peter solemnly replieth, and telleth strange matters of Sir William Hamilton—Sir Joseph breaketh out violently, and with an air of defiance, on the subject of Mr. Herschel—Peter acquiesceth, in some measure, on the merits of Mr. Herschel, and prophesieth more discoveries by this astronomer than struck the imagination of Sir Joseph—Peter prophesieth of the future grandeur of Cheltenham, by means of mills to supply the great flux of people with paper—Peter giveth more glory to Mr. Herschel's glass, than to Mr. Herschel's head—Sir Joseph groweth abusive—Peter properly replieth—Sir Joseph again triumpheth—Peter cutteth him down for his laud on his Grace of Marlborough's spy-glass discoveries, and John Hunter's fows and partridges—Sir Joseph plumeth himself on Dr. Blagden—Peter praiseth Dr. Blagden—Sir Joseph praiseth Sir Benjamin Thompson, Lord Mulgrave, and the unassuming Quaker Dr. Lettsome; moreover praiseth the Doctor's hobby horse, Mangel Worsal, alias Wurtzel—Sir Joseph enquireth the merits of Mr. Aubert, the silkman—Peter smileth, and answereth wittily—Sir Joseph enquireth about Mr. Daines Barrington—Peter answereth in like manner—Sir Joseph's ire boileth over—Peter laugheth—Peter cometh to the point, and telleth the president in plain terms that he must depend on the many, more than one, meaning our most gracious King—Sir Joseph exclaimeth with his usual vulgarity, and taxeth

taxeth the revolting members with ingratitude, and flieth to meat and drink for his future supporters—Peter praiseth meat and drink, yet insisteth on the truth of an intended rebellion—Sir Joseph, in a strain of despondency, looketh to the Lord for support—Peter giveth him no hopes from that quarter—Sir Joseph, in a tyger-like manner, breaketh out into rage and boasting—Peter acknowledgeth his merits, but informeth the president of their insufficiency—Sir Joseph voweth to play the devil—Peter exalteth Sir Joseph's intended manœuvre by a comparison of a miracle frequently worked in popish countries on rats and grasshoppers—Peter still harpeth on the old string of something more—Sir Joseph adduceth more instances of merit, such as eating matters that would make a Hottentot vomit—Peter acknowledgeth Sir Joseph's uncommon stomach-powers and triumphs over reptiles; but with obstinacy insisteth upon it that something more must be atchieved—The president upon this, most wickedly, yet most heroically, declareth, that he will then swallow an aligator—Peter dissuadeth Sir Joseph, like a friend, from his bold intention, and recommendeth a meal of a milder quality.'

We cannot forbear adding a slice for a sample :

' SIR JOSEPH.

Well! what's *November's* \* gloomy month or hour?  
The day which ravishes, restores my pow'r.

PETER.

Perchance Ambition may be doom'd to mourn!  
Perchance your honours may no more return!  
Think what a host of enemies you make!  
What feeling spind would be a BULL at stake?  
Pinch'd by this mongrel, by that mastiff torn:  
Who'd make a feat to treat the public scorn?  
Who'd be a BEAR that grasps his club with pride  
With which his *Dancing Master* drubs his hide?  
None, dear Sir JOSEPH, but the arrant'st fool  
Turns butt to catch the shafts of ridicule.

SIR JOSEPH.

Your meaning, friend, I easily divine!

PETER.

Yes, quit for life the chair—resign, resign.

SIR JOSEPH.

No! with contempt the grinning world I see,  
And always laugh at *those* who laugh at *me*.

PETER.

To steal a point then, may I never thrive  
But you must be the *merriest* man alive.

SIR JOSEPH.

Good!—but, my friend, 'twould be a black November,  
To lose the chair, and sneak a vulgar member;  
Sit on a bench *manchance* without my hat †,  
Sunk from a Lion to a tame Tom Cat:

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\* On the thirtieth of November the President is annually elected.

† The President always wears his hat.

Just like a Schoolboy trembling o'er his book,  
Afraid to move, or speak, or think, or look,  
When Mr. President, with mastiff air,  
Vouchsafes to grumble " Silence" from the chair.

P E T E R.

All this is mortifying to be sure,  
And more than flesh and blood can well endure !  
Then to your turnip fields in peace retire :  
Return like CINCINNATUS, country squire :  
Go with your wisdom, and amaze the Boors  
With appletree, and shrub, and flow'r amours ;  
And tell them all, with wide-mouth'd wonder big,  
How gnats \* can make a cuckold of a fig.  
Form fly clubs, shell clubs, weed clubs, if you please,  
And proudly reign the PRESIDENT of these :  
Go, and with periwinkle wisdom charm ;  
With loves of lobsters, oysters, crabs, alarm ;  
And tell them how like *ours*, the females woo'd,  
By kissing, people all the realms of mud :  
Thus, tho' proud LONDON dares refuse you fame,  
The Towns of LINCOLNSHIRE shall raise your name,  
Knock down the bear, and bull, and calf, and king,  
And bid SIR JOSEPH on their signposts swing.' Z.

ART. XXXIV. *Political Miscellanies*. Part the first. By the  
Authors of the Rolliad and Probationary Odes. 8vo. p. 135.  
Price 3s. 6d. sewed. Ridgway.

*Extracts from the Album, at Streatham, or ministerial Amuse-  
ments. To which are added, the Bulse, a Pindaric Ode; and  
Jekyll, an Eclogue.* 8vo. 63 p. Price 2s. Ridgway.

THESE pamphlets consist both of poetry and prose, and those  
who seek for amusement only, will easily find it in them. We  
wish, however, that the talents of the authors had been better  
employed. Z.

ART. XXXV. *In Olentem Bellendēni Editorem, Carmen Antamæ-  
bæum.* With an Epistle Dedicatory to the free Translator of  
the celebrated Preface to Bellendenus. 4to. p. 11. Price  
1s. Bell.

THOUGH the latinity, versification, and politeness of the  
author may be called into question, he certainly is not  
wholly without that kind of merit which chiefly marks his  
antagonist. Z.

ART. XXXVI. *The Odiad; or Battle of Humphries and Mendoza;  
an heroic Poem, humbly dedicated to the two Boxing Academies.  
Several illustrious Personages, the Patrons and Amateurs of  
this most ancient Art, are justly celebrated in the Work. To*

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\* See the Natural History of the Fig.



*this is added, a prefatory Dissertation on Boxing, in which some ingenious observations on its Utility are most seriously submitted to the consideration of the Legislature.* 8vo. 21 p. Price 1s. Lowndes and Christie.

THE preface is not destitute of, here and there, a spar that tells; and the merit of the poem is equal to the subject. Z.

ART. XXXVII. *Royal Recollections on a Tour to Cheltenham, Gloucester, Worcester, and Places adjacent, in the Year 1788.* 8vo. 108 p. Pr. 2s. 6d. Ridgway.

WE could have heartily smiled at the pleasantry of this publication, did the present situation of the person who is the principal object of it, admit of a smile. If, however, the humane reader cannot, for the present, be amused by the gaiety of this little pamphlet, we will venture to predict, that he may still be informed by the good sense, and perhaps improved, by the pointed satire it contains.

It is obvious, from the title, that the publication consists of a variety of remarks, supposed to be noted down in the form of a Journal, by a royal personage, in his late tour. No man who has seen Oxford, but must feel the justice of the following picture:

‘Every thing here wears an air of superstitious profligacy. The bells are tolling for devotion every hour of the day; Monkish dresses and forms, every moment meet the eye; but not a face indicates religious sentiments: the students have sauntering, idle manners, and the countenances of the professors are all on fire.’

The following is excellent for the vividness of the colouring, and the energy of the language:

‘Apropos of ecclesiastical dignities—I have conferred them in great numbers; and I am satisfied with Thurlow as the best *ecclesiastical broker* I ever had. Profligate in his own principles, and at heart indifferent to all, he sees only the point of interest in which every benefice may be placed. The object of his inclination and power is, to depress scrupulous and conscientious minds; to have but one opinion and one will in the country; and that dictated by him, dictating to a cabinet. The sudden elevation of his brother was, however, beyond my opinion even of his assurance. Two boys, designed for Norwich weavers; the descendants of a degraded family, (if any thing could be degraded in the service of Oliver Cromwell;) the one of moderate abilities, and very confused knowledge; the other, an incorrigible blockhead:—at the head of the law, and nearly at the head of the church of England; are instances of the lavish exercise of power, not exceeded in Turkey.

ART. XXXVIII. *A concise Treatise of the Art of Angling. Confirmed by actual Experience, and minute Observations, exempt from Redundancies and Superfluities, which tend more to perplex than instruct. With the proper Method for breeding and feeding*

*feeding Fish, and of making Fish-ponds, Stews, &c. with several Arcana never before made public. To which is added the complete Fly-Fisher.* By Thomas Best, Gent. 12mo. 112 p. Price 1s. Stalker.

As a specimen of Mr. Best's philosophy, he informs us, that the bite of the pike is venomous, and that the food of the loach is gravel. The work abounds with nostrums and charms for enticing fish; but from long experience, we are well convinced, that the angler's best nostrum is *patience*.

The title page precludes the necessity of an analysis; and the work contains nothing but what is to be found in Walton and other common books upon this subject.

M U S I C.

ART. XXXIX. *The Feast of Apollo.*

(Continued from p. 231.)

THE *seventh* number of the *Feast of Apollo* commences with a familiar and exceedingly pleasing sonata, by the late ingenious John Christian Bach. The two movements of which the piece consists, are equally agreeable in their subjects, and pursued with a smoothness and facility of fancy, that clearly point out their author. From this sonata we pass to *The suffering Nere*, a song, composed by Vento, in which, with much beauty and simplicity of melody, is united an impressive illustration of the words. The following air, *Contentment*, is announced to have been sung by Mr. Wilson; but where, Mr. Moulds (the composer) does not inform us. It is printed in *score*; and though no very striking address is exhibited in the several accompaniments, nor the violation of well-known laws wholly avoided, yet some praise is due to the author for a natural succession of ideas, and the general combined effects of air and harmony. In the *eighth* number we find only two compositions; a symphony by Vanhall, and an Italian song by Sarti: but the deficiency in *quantity* is amply compensated in *quality*. The symphony opens in a bold, florid style; and proceeds from a striking movement in *common time*, to a minuetto grazioso; the subject of which is highly agreeable, and happily relieved by a digression in the original key, *minor*, winding artfully round to the first strain. The air by Sarti is his *In quel barbaro momento*, sung by Marchesi, in the opera of *Giulio Sabino*. The charming *diversity*, yet *connection* of ideas, rising upon the hearer throughout this little production, demand the highest admiration of the composer's delicacy and fertility of conception. Sweeter and more impressive *passages* than some which we here find, we scarcely recollect to have any where met with; nor is the melody without the assistance of a well-fancied and judicious accompaniment. In number *nine* is

collected a sonata by Fergus, a duet by Reeve, and an air by Renny. The sonata, which commences with a movement *La Polonoisse*, succeeded by one in  $\frac{3}{8}$  *presto*, will not justify any great commendation: a poverty of stile pervades the composition, without the compensation either of originality or display of science. The duet, sung by Miss Burnet and Mr. Fox, at the Royalty-Theatre, in *Don Juan*, is a composition of some merit. The *air*, though by no means novel, is smooth and connected; and the two parts are blended naturally, and with good effect. *My lovely, sprightly, gallant Tar*, composed by Mr. Renny, and sung by Mr. Arrowsmith, obliges us to use the language of disapprobation. The *melody*, if we may venture to give the several unmeaning and jumbled passages that appellation, is mean, and destitute of effect, while the accompaniments, equally dull and languid, want themselves the assistance they ought to lend to the *air*.

(*To be continued.*)

ART. XL. *The Songs, Duets, Trios, and Chorusses of the Historical Romance of Richard Cœur de Lion, as performed at the Theatre-Royal in Drury-Lane.* The music by Mons. Gretry; adapted to the English Words by Mr. Linley. Price 8s. S. A. and P. Thompson.

IN treating of this charming music, the language of praise is due from us to Mons. Gretry, in an eminent degree. Beauty of melody, force of expression, and originality, are the characteristics that strike us almost throughout *Richard Cœur de Lion*; and form, in this piece alone, a sufficient claim to applause, to establish the reputation of their ingenious author. The overture, unusual in its plan, opens in a bold and masterly style; and after nine bars in *G minor, common-time*, proceeds with a pastoral movement in  $\frac{6}{8}$  *G major*, which unexpectedly breaks into a chorus of peasants, of a chearful, novel, and happy effect. The first air, *The merry Dance I dearly love*, sung by Miss Romanzini, is beautifully simple, and forms so pleasing a ballad, that we cannot wonder at its early popularity. The following song, *Oh, Richard! Oh, my love!* sung by Mrs. Jordan, is a composition of much taste; and the change of the time, at the words *delusive glory*, is judicious and impressive. The quartetto, *What from my Lord the Governor*, sung by Mrs. Jordan, Mrs. Crouch, Mr. Suet, and Mr. Bannister, has considerable merit; and *Ah! would the night my blushes hide*, sung by Mrs. Crouch, is set in a style pathetic and affecting. With the air of, *The god of love a bandeau wears*, we are much pleased; but cannot see the propriety or meaning of making the notes of one voice a mere echo to those of the other, instead of producing that harmonical combination which the ear naturally listens for in all compositions of two or more parts.



The antient simplicity of the *legendary tune*, we much admire: and the succeeding air, *Let the Sultan, Saladine*, sung by Mr. Bannister, strikes us with the force of its *character*: the change of the *mode* from *major* to *minor*, at the line, *But to my poor way of thinking*, has a strong effect; as well as the symphony, with which the first act concludes. The second act commences with a pathetic symphony, succeeded by the former *legendary tune*, set to words, and sung by Mr. Kelly and Mrs. Jordan, first in dialogue, then in duet, and which improves upon the ear in its *vocal character*. The following chorus of soldiers is excellent: after which we are not particularly struck with any thing till we arrive at the first song in the third act, *Let me entreat you to comply*, sung by Miss de Camp, which is an original and pleasing ballad, and is followed by a very fine chorus of cavaliers, in which genius and science add lustre to each other. The trio, sung by Mrs. Jordan, Mrs. Crouch, and Mr. Bannister, is agreeable, though by no means possessed of that *novelty* which, for the most part, prevails in this composer. *Join hands, join hands, in loving bands*, sung by Miss Romanzini and Miss de Camp, is light and engaging; and the chorus, *Vain defiance, time no more*, spirited and masterly. With the *symphony* accompanying the *battle*, the *chorus* by which it is succeeded, the following *march* and the *finale* we were exceedingly struck, and think they bring to a conclusion a fine performance, with an effect that does honour to the whole, and to the uncommon merit of the French composer: nor can we quit this article without thanking Mr. Linley, for the judgment and address with which he has acquitted himself in adapting Mons. Gretry's music to English words.

ART. XLI. *Convivial Harmony, being a favourite Collection of Catches, Canons and Glee's; selected from the Works of Wielby, Ford, Morley, Hinton, O, Gibbons, Purcell, Dr. Blow, Dr. Rogers, Dr. Greene, Dr. Boyce, Dr. Hayes, &c. &c. for the Voice, Harpsichord, and Violin.* By Dr. Arnold, Organist and Composer to his Majesty. Pr. 1s. 6d. Harrison.

THIS little collection consists of seventeen pages of the best productions of the most celebrated English masters of the last age, and does the more honour to the choice of the compiler; since, for the most part, the several pieces are as well calculated for the improvement of the learner as the gratification of the proficient.

ART. XLII. *A favourite Medley for the Light Infantry.* By a Soldier. Written at New York. Price 1s. Napier.

IN this medley we find a succession of airs that follow each other with good effect, and that shew some degree of judgment

ment in the compiler. The first air is taken from, *When I laid on Greenland's coast*, in the Beggar's Opera; the second from, *By the gaily circling glass*, in Comus, which is succeeded by the tune of, *Cease rude Boreas, blust'ring railer*, leading to, *Thus I stand like a Turk*, the concluding air of the Beggar's Opera, and of this article.

ART. XLIII. *Canons, Glee, and Catches, for two, three, and four Voices.* Composed, and most humbly dedicated to his Grace the Duke of Queensberry, by Thomas Carter. Price 10s. 6d. Harrison and Co.

MR. CARTER, upon the whole, has given, in this publication, a tolerable collection of vocal music, consisting of six glees, one catch, one trio, one solo, and three canons; the first canon in the *fifth below*, the second *three in one*, and the third *four in one*. The first glee, *Will you never from me part* in which the *imitative* style is aimed at, is somewhat pleasing, in its melody; and though destitute of modulation, has the merit of leaving the ear not dissatisfied. The second glee, *Fra Martino. Campanajo*, we do not censure, nor can we praise; mediocrity is its utmost reach. The succeeding *Irish echo-catch* is whimsical and sprightly; and the Bacchanalian song is set with some degree of conviviality. The trio, *Che affanni oh che pene*, the air of which, in the dedication, is given to the noble duke to whom the work is inscribed, does its illustrious author the credit of being, at least, a musician of fancy; and the following duo, *Tiranno amor deh! lasciaterni*, is of as favourable a description. The glee, *Why all this whining*, in which a constant imitation is preserved in the bass, is ingeniously constructed; and while the *musician* is gratified, affords pleasure to the *unlearned* hearer. The Italian glee, by which this is succeeded, is decent; and the canon, *Non nobis Domine*, set with a respectable degree of science and contrivance; though we can by no means commend Mr. Carter's policy in forcing upon us a comparison so much to his own disadvantage, by selecting for his music words long since made so popular, and set in such a style by Bird, as to be alone adequate to the immortalizing the name of that great English composer. The serious glee, *'Twas on a pleasant morning*, is a tolerable composition; in some parts expressive, while in others the sense is falsely given; as in the latter line of the words, *Come quickly, death, I pray*, where the two syllables of *quickly* are separated by a *crotchet rest*. The two following canons, and the concluding glee, though by no means of first-rate consequence, are compositions of merit; particularly the latter, which finishes the publication with a degree of grace, from which the author may ensure himself much more praise than censure.

ART. XLIV. *Eight Anthems in Score, for the Use of Cathedrals and Country Choirs.* Composed by Samuel Webbe. Dedicated to the Rev. the Dean of Lincoln. Price 13s. Bland.

IN an advertisement prefixed to this work, the author observes that 'There is no gift with which man is endowed, capable of elevating his mind to such an exalted degree, as singing the praises of the great Creator; and that therefore he thought himself particularly honoured in the solicitation to compose them, and is happy in offering them to those who have the power of using them, in the hope that they may tend to promote a spirit of devotion. To this end, (he farther takes notice) prolixity has been studiously avoided; and the sentences, instead of being taken in the order in which they are to be found in the sacred writer, have been selected and arranged from different psalms, or other parts of the holy scriptures, with a view to obtain, if not a greater connection of sentiment, at least words adapted to a richer and more varied musical expression of that particular affection which the titles placed at the head of each anthem shew it was the intention and wish of the author to excite in the minds of those who either perform them, or hear them performed.' Into the particular merits and deficiencies of this work we cannot find room to enter: but speaking in general terms, the compositions, with some few exceptions, exhibit both judgment and science. The several subjects treated, seem by their melodies to have strongly possessed the musician; and the harmonic construction evinces considerable intimacy with the genuine style of sacred music. The themes of the different anthems are, first, Public Worship, set for a *tenor* and *bass*; second, Praise for Creation, for two *trebles*, a *counter-tenor*, *tenor* and *bass*; third, Praise for Redemption, for a *treble*, a *counter-tenor*, *tenor* and *bass*; fourth, the Glory of God, *full*; fifth, Desire of Wisdom, for a *counter-tenor*, *tenor* and *bass*; sixth, Confidence in God, for a *treble*, *counter-tenor*, *tenor* and *bass*; seventh, the Reward of Goodness, for two *trebles*; and eighth, Charity, for a *counter-tenor*, a *tenor*, and *bass*.

ART. XLV. *Number I.* (to be continued monthly, Price One Shilling and Six-pence) of the *Lady's Musical Magazine; or Monthly Polite Repository of new Vocal Music, by the principal Composers in Europe, chiefly from original Words, by eminent poetical Writers.* Harrison and Co.

FROM the very respectable names amongst those given in this number as the principal composers concerned in the *Lady's Musical Magazine*, we cannot but expect that its intended consequence will be well supported. Such authors as Dr. Arnold, Mr. Battishill, Dr. Hayes and Mr. Jackson, (Jackson of Exeter we presume) cannot but furnish a treat to every hearer of real taste and judgment. This work opens with *Zephyr and*



*the Rose, or the Stolen Salute*, written by Mr. Harrison, and composed by Dr. Arnold; a slight, but pleasing effort of the Doctor's. The latter part of the air we particularly admire, as possessing much novelty and sweetness. The *Billet-doux*, written by John O'Keefe, Esq. and composed by Mr. Shield, is tolerably smooth and connected in its passages, and derives some assistance from the harpsichord accompaniment, but wants both variety and originality. The third air, a Scotch ballad, called *Ballandere's Braes*, written by Pollingrove Robinson, Esq. and composed by Mr. Hook, possesses a strong national character, and (with some degree of novelty) is a very pleasing song. Of the fourth and last air in this number, called the *Ties of Friendship*, written by John Gifford, Esq. and composed by Mr. Webbe, we cannot speak in terms equally flattering: the melody is tolerably easy and natural, but wants animation.

ART. XLVI. *Three Sonatas, for the Harpsichord or Piano-Forte*. Composed, and humbly dedicated to Miss Emes, by L. C. Neilson. Price 5s. Preston.

THESE sonatas, though evidently the production of a young composer, possess some degree of merit, and from their general construction, prognosticate much future improvement. The first piece commences with an agreeable movement in C major,  $\frac{2}{4}$  *allegretto moderato*, which leads to an *andantino cantabile* in G, tolerably well conceived, and succeeded by a *rondo* in the original key,  $\frac{6}{8}$ , somewhat pleasing in its subject, with which the piece concludes. The second sonata is in F major, beginning with a movement of moderate merit, in  $\frac{2}{4}$  *vivace*, and after another in B flat,  $\frac{3}{8}$  *andantino*, closes with a *rondo* in F, the theme of which is agreeable and rather new. The third piece is in B flat, opens in a spirited style in  $\frac{3}{4}$ , and after an *adagio con espressione*, in  $\frac{2}{4}$ , proceeds to the concluding movement in  $\frac{2}{4}$  *presto*, ending the work in a style that leaves an impression favourable to the reputation of the author as a harpsichord composer.

ART. XLVII. *For the Year 1788, Twelve new Country-Dances, (with their proper Figures) for the Violin, Harp, or Harpsichord, as performed at the Prince of Wales's, Willis's Rooms, Festino, and all the polite Assemblies*. Price 1s. 6d. Longman and Broderip.

THIS is an agreeable collection of country-dances, consisting of twelve, amongst which we think the most pleasing are, the *Ploughboy*, the *Farmer*, the *Ton*, and the *Rodney*.

Literary Intelligence omitted in its proper place.

*Catalogue des Livres de M. le Prince de Soubise*. Catalogue of the Library of the Prince de Soubise, which will be sold by Auction some time in January 1789. 8vo. Paris, 1788.

This library was originally formed by Thuanus; it consists of 8302 numbers; the least important are suppressed, otherwise the catalogue would have amounted to 20,000 articles.

## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## FRENCH ACADEMY.

ART. I. July 31. The prize of *Utility* was decreed to M. Necker's *Treatise on the Importance of Religious Opinions*, and that of *Virtue* to Catherine Vassen de Noyon, the young woman who saved four men suffocated in a sewer.

August 25. The Elogium of Louis XII. by M. l'abbé Noël, which obtained the prize, was read with great applause, in the presence of the ambassadors of *Tippoo Saib*. M. Necker requested, that his prize might be applied to some charitable purpose. The Academy in consequence destined it to those peasants of Auvergne, who were ruined by the last war; that province being most out of the way of assistance.

The subject for the poetical prize, which is doubled for next year, is, *The Edict in Favour of the Protestants*.

Abbé Raynal has just founded a new prize for a literary performance. The subject for next year is, *An historical Discourse on the Character and Politics of Louis XI.*

The prize for the *Elogium of Vauban* is again proposed. The Academy complains, that his panegyrists enter too much into details, and lose the *citizen* in the engineer. They forget that Voltaire cites him, as a proof, that a man may be a citizen under an absolute government.

## ROYAL ACADEMY OF BELLES LETTRES AT ROCHELLE.

ART. II. July 12. The prize of 1000 liv. (41l. 13s. 4d.) was given to the author of the best paper on the following questions: "What is the readiest and most æconomical Method of remedying the Deficiency of Wood for the Distillation of Wine, in the Province of Aunis, without injuring the Quality of the Spirit? May Pit-Coal, or any other Substitute, be used in its stead, and what, in that Case, would be the best Mode of constructing the Furnaces and Stills?" It had been observed, that when pit-coal was used, the brandy acquired an acrid taste, and the stills were sooner worn out. The author did not discover his name: his motto was, *Depuis que nous faisons attention aux phénomènes chymiques, &c.* Five other papers offered some good remarks, but were defective in too many essential points to dispute the prize.

The prize for poetry was adjudged to M. Gueniot, M. D. at Avallon, for an ode on *Electricity*. The first *accessit* to M. J. Roger of Angers, for an *Epistle to a young Country Heir*; the second to M. P. P. Raboteau, of Rochelle, for a sacred eclogue, the subject of which is Rebecca.

The following question is proposed for a prize, to be determined at the first meeting after Easter, 1789: "What are the best Means of promoting the Salt Trade of Aunis and Saintonge?"

## ROYAL ACADEMY OF INSCRIPTIONS, BELLES LETTRES, HISTORY AND ANTIQUITIES OF SWEDEN.

ART. III. April 2. The historical prize, for *An Essay on the military State and Tactics of Sweden, from the Death of Gustavus Vasa to the Accession of Gustavus Adolphus*, was given to M. Adlersparre.

The

*the Rose, or the Stolen Salute*, written by Mr. Harrison, and composed by Dr. Arnold; a slight, but pleasing effort of the Doctor's. The latter part of the air we particularly admire, as possessing much novelty and sweetness. The *Billet-doux*, written by John O'Keefe, Esq. and composed by Mr. Shield, is tolerably smooth and connected in its passages, and derives some assistance from the harpsichord accompaniment, but wants both variety and originality. The third air, a Scotch ballad, called *Ballandere's Braes*, written by Pollingrove Robinson, Esq. and composed by Mr. Hook, possesses a strong national character, and (with some degree of novelty) is a very pleasing song. Of the fourth and last air in this number, called the *Ties of Friendship*, written by John Gifford, Esq. and composed by Mr. Webbe, we cannot speak in terms equally flattering: the melody is tolerably easy and natural, but wants animation.

ART. XLVI. *Three Sonatas, for the Harpsichord or Piano-Forte*. Composed, and humbly dedicated to Miss Emes, by L. C. Neilson. Price 5s. Preston.

THESE sonatas, though evidently the production of a young composer, possess some degree of merit, and from their general construction, prognosticate much future improvement. The first piece commences with an agreeable movement in C major,  $\frac{2}{4}$  *allegretto moderato*, which leads to an *andantino cantabile* in G, tolerably well conceived, and succeeded by a *rondo* in the original key,  $\frac{6}{8}$ , somewhat pleasing in its subject, with which the piece concludes. The second sonata is in F major, beginning with a movement of moderate merit, in  $\frac{2}{4}$  *vivace*, and after another in B flat,  $\frac{3}{8}$  *andantino*, closes with a *rondo* in F, the theme of which is agreeable and rather new. The third piece is in B flat, opens in a spirited style in  $\frac{3}{4}$ , and after an *adagio con espressione*, in  $\frac{2}{4}$ , proceeds to the concluding movement in  $\frac{2}{4}$  *presto*, ending the work in a style that leaves an impression favourable to the reputation of the author as a harpsichord composer.

ART. XLVII. *For the Year 1788, Twelve new Country-Dances, (with their proper Figures) for the Violin, Harp, or Harpsichord, as performed at the Prince of Wales's, Willis's Rooms, Festino, and all the polite Assemblies*. Price 1s. 6d. Longman and Broderip.

THIS is an agreeable collection of country-dances, consisting of twelve, amongst which we think the most pleasing are, the *Ploughboy*, the *Farmer*, the *Ton*, and the *Rodney*.

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Literary Intelligence omitted in its proper place.

*Catalogue des Livres de M. le Prince de Soubise*. Catalogue of the Library of the Prince de Soubise, which will be sold by Auction some time in January 1789. 8vo. Paris, 1788.

This library was originally formed by Thuanus; it consists of 8302 numbers; the least important are suppressed, otherwise the catalogue would have amounted to 20,000 articles.



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## FRENCH ACADEMY.

ART. I. *July 31.* The prize of *Utility* was decreed to M. Necker's *Treatise on the Importance of Religious Opinions*, and that of *Virtue* to Catherine Vassen de Noyon, the young woman who saved four men suffocated in a sewer.

*August 25.* The Elogium of Louis XII. by M. l'abbé Noël, which obtained the prize, was read with great applause, in the presence of the ambassadors of *Tippoo Saib*. M. Necker requested, that his prize might be applied to some charitable purpose. The Academy in consequence destined it to those peasants of Auvergne, who were ruined by the last war; that province being most out of the way of assistance.

The subject for the poetical prize, which is doubled for next year, is, *The Edict in Favour of the Protestants*.

Abbé Raynal has just founded a new prize for a literary performance. The subject for next year is, *An historical Discourse on the Character and Politics of Louis XI.*

The prize for the *Elogium of Vauban* is again proposed. The Academy complains, that his panegyrists enter too much into details, and lose the citizen in the engineer. They forget that Voltaire cites him, as a proof, that a man may be a citizen under an absolute government.

## ROYAL ACADEMY OF BELLES LETTRES AT ROCHELLE.

ART. II. *July 12.* The prize of 1000 liv. (41l. 13s. 4d.) was given to the author of the best paper on the following questions: "What is the readiest and most æconomical Method of remedying the Deficiency of Wood for the Distillation of Wine, in the Province of Aunis, without injuring the Quality of the Spirit? May Pit-Coal, or any other Substitute, be used in its stead, and what, in that Case, would be the best Mode of constructing the Furnaces and Stills?" It had been observed, that when pit-coal was used, the brandy acquired an acrid taste, and the stills were sooner worn out. The author did not discover his name: his motto was, *Depuis que nous faisons attention aux phénomènes chymiques, &c.* Five other papers offered some good remarks, but were defective in too many essential points to dispute the prize.

The prize for poetry was adjudged to M. Gueniot, M. D. at Avallon, for an ode on *Electricity*. The first accessit to M. J. Roger of Angers, for an *Epistle to a young Country Heir*; the second to M. P. P. Raboteau, of Rochelle, for a sacred eclogue, the subject of which is Rebecca.

The following question is proposed for a prize, to be determined at the first meeting after Easter, 1789: "What are the best Means of promoting the Salt Trade of Aunis and Saintonge?"

## ROYAL ACADEMY OF INSCRIPTIONS, BELLES LETTRES, HISTORY AND ANTIQUITIES OF SWEDEN.

ART. III. *April 2.* The historical prize, for *An Essay on the military State and Tactics of Sweden, from the Death of Gustavus Vasa to the Accession of Gustavus Adolphus*, was given to M. Adlersparre.

The

The belles lettres prize, for an *Elogy of Linnæus*, in prose or verse, was not obtained by any of the competitors. One piece, however, with the motto, *Premium virtutis laus est*, "Praise is the reward of virtue," was highly commended, but being an epigram of nine distichs only, did not enter fully enough into the subject.

That of antiquities, *On the ancient Coins of Sweden*, was in the same predicament.

The subjects proposed for next year are: *A Treatise, in the Swedish Language, on the military State of Sweden, under Gustavus Adolphus, and the Changes it underwent during his Reign.*

*Whether the Manners of a Nation may be determined, with any Certainty, from the Advancement or Decline of the Arts.* This may be in Latin or French.

*To determine the Date of the ancient Sagas of the North, from their Language and Style, as well as from Facts, and how far they may be relied on with Respect to the ancient History of Sweden.* This is to be in Swedish.

They are to be sent by the 20th of January, 1789.

#### AGRARIAN ACADEMY OF VICENZA.

ART. IV. The following question is again proposed for 1789, no satisfactory answer having been given to it: "What Methods are to be pursued, and what Seeds employed, to form the most beneficial Pastures, in Plains or on Hills, the Quality, Situation, and Declivity of the Land being considered?"

For 1790, two medals, of the weight of 12 sequins, are offered to the best paper on the question: "In what Place do the Butterflies of Apple Trees deposit their Eggs, and what is the least expensive Method of preventing the Injury done by the Caterpillars produced from them?"

The papers are to be written in Italian, and sent before the month of August in each year.

#### T H E O L O G Y.

ART. V. *Aberdeen.* We are happy to inform the public, that Dr. George Campbell's *Version of the Evangelists* is in great forwardness. It will be accompanied with some critical and explanatory notes, chiefly with a view to vindicate the version given of any passage, when it differs materially from that of the common translation, and even sometimes when it coincides with the common version, if other translators or critics of any name have rendered the passage in a different manner. There will be several preliminary discourses, the principal scope of which is, to lay down and ascertain the canons of scriptural criticism, and thus more fully vindicate some peculiarities in this version. Their particular subjects are, the language, the idiom, the style of the sacred writers; the causes of the principal difficulties in translating them; the best method of surmounting those difficulties; the application of the rules and observations to various passages in the scriptures; the distinction between words in the original, commonly thought synonymous, and as such confounded in modern translations, illustrated in several instances; the difference in the Jewish use, in applying titles of honour, from that which has long prevailed in Europe; the reasons by which we ought to be influenced in retaining some original terms, and translating others; a comparative view of the different methods taken by some of the most noted translators of the New Testament; occasional

occasional observations on the words which some critics have called consecrated terms; and inquiries into the regard, which, in translating scripture, is due to the practice of former translators. It will be published in 2 vols. 4to. and from the abilities of the author, and the long time he has devoted to it, we doubt not will answer the expectations of the public.

ART. VI. Rome. *Riflessioni sopra l'Operetta*, &c. Reflexions on a Pamphlet printed at Padua in 1784, entitled, *Vera Idea della Santa Sede*. A true Idea of the Holy See. 8vo. 1788.

A defence of the Papal authority. It appears to be grounded chiefly on the long acquiescence of the church.

ART. VII. Paris. *Les Délices de la Religion*, &c. The Pleasures of Religion, or the Efficacy of the Gospel in rendering us happy. By M. l'abbé Lamourette, D. D. 12mo. 1788.

This treatise, in which the author shows himself equally the divine and the philosopher, portrays a man who, having in vain sought happiness by indulging in sensual gratifications, throws himself into the arms of religion, and, taking the gospel for his rule of conduct, at length obtains what he is in pursuit of. M. L. appears to find, in his own breast, a thorough conviction of the truth he holds out.

*Journal Encyclopedique.*

ART. VIII. Vienna. *Novum Testamentum ad Codicem Vindobonensem Græce expressum*, &c. The New Testament in Greek, from the Manuscript at Vienna, with various Readings. By Professor F. C. Alter. 2 vols. large 8vo. 2301 p. 1787.

Professor A. has chosen the ms. No. 1. in Lambecius and 23 in Nessel, without describing it, or assigning a reason for his choice. Nineteen mss. and editions were collated for the gospels, which are contained in the first volume: eleven manuscripts for the remainder. The professor cannot be accused of want of industry, though his performance does not display much critical acumen.

*L'Esprit des Journaux.*

ART. IX. Leipzig. *Philosoph. Theol. Abhandlung über das Verdienst der Christl. Relig.* &c. A Philosophico-theological Dissertation on the Importance of the Christian Religion with respect to the Doctrine of the Immortality of the Soul. 120 p. 1788.

This work is divided into six chapters, of which the 1st contains the opinions of the ancient philosophers on the state of the soul after death, and an examination of their principal arguments in proof of its existing after being separated from the body. The 2d, the doctrine of the Old Testament, and of the Jewish philosophers respecting the immortality of the soul. In this the author differs from Warburton, but does not, like many others, torture the sense of passages to make them square with his own opinion. In the 3d, the arguments of modern philosophy are clearly explained. In the 4th, the doctrine of the New Testament respecting the state of the soul after death is laid down. In the 5th, the merits of the Christian religion with regard to this doctrine. The 6th concludes with various questions relative to the subject.

*Annales Literarii Helmstadiensis.*

#### JURISPRUDENCE.

ART. X. Paris. *Abus & Danger de la Contrainte par Corps*, &c. On the Abuse and Danger of Arrests. By M. du Closel d'Annery. 12mo. 86 p. 1788.

The



The *anonymous* author (the above name is a fictitious one) highly commends the plan of the new prisons, where the debtor is separated from the criminal, which was not formerly the case; but he thinks there are still more essential reforms necessary. He examines into the question, whether it be of advantage to the creditor to imprison his debtor; and considers the several cases of arrests. One of the most impolitic of all laws, in the author's opinion, is that by which a father may be imprisoned for being unable to pay for nursing his child. His remedy for this may be guessed from his promising us a treatise on *The true Design of Religious Foundations, and the proper Employment of their Revenues*, which is now in the press.

M. Coqueley de Chauffepierre. *Journal des Sçavans*.

#### M E D I C I N E.

ART. XI. Diseases of Paris for May 1788. The weather, at the latter end of April, became suddenly very hot, and continued so till the 11th, when it began to grow more cool: till the 23d it was rainy, when the heat again returned. This temperature did not diminish the catarrhal and arthritic complaints which continued to reign: rheums, cholics, vomitings, and loosenesses, were not less numerous; and to these were added mucous dysenteries. Complaints of the throat, fluxions and ophthalmies, were very inflammatory, requiring repeated and even topical bleedings. The former sometimes turned putrid, but they all yielded readily to the usual remedies. Wandering pains and head-achs, accompanied with dizziness, were frequent, but one or two bleedings, diluents and purgatives, easily dissipated these complaints. Eruptions were common. The measles, though regular and benign, required repeated emetics and purgatives, on account of the glandular swellings accompanying them, from which few children were exempt. The small-pox were very favourable; seldom confluent, nor then dangerous. Acute diseases of the breast were constantly complicated with rheumatism, more inflammatory than in the preceding month, but easily removed, as were inflammatory fevers. Putrid fevers were common; slow in their progress, but seldom fatal. Intermittents were rare: anomalous fevers proportionally more numerous, but neither of them obstinate. Scorbutic complaints were very common, as well as those of the liver. Many were attacked with dry coughs, with pain and tumefaction of the stomach, which were instantly removed by the application of leeches, but returned if tonics were neglected.

*Journal de Médecine.*

ART. XII. Paris. *Recherches sur les Maladies Vénéériennes, Chroniques, &c.* Inquiries into chronic Venereal Diseases without evident Signs, i. e. that are concealed, degenerated, or complicated. By M. Carrere, consulting Physician in Ordinary to the King, &c. 8vo. 204 p. Price sewed, 1 liv. 16 s. (1s. 6d.) 1788.

For proofs of the existence of this invisible *lues*, M. C. relies on the authority of various writers, principally ancient. Happily for his patients he rejects the use of mercury in the treatment of it.

M. Roussel. *Journal de Médecine.*

ART. XIII. Paris. *Recherches sur les Irrégularités que présente quelquefois dans sa Marche la Petite-Vérole inoculée, &c.* Inquiries into the Irregularities observable sometimes in the Progress of the inoculated

lated Small-pox, and the confidence to be placed in those Inoculations. By M. Cusson, M. D. Vice-Professor Royal of Botany at Montpellier, Member of several Academies, &c. 1788.

After examining the appearances of the several stages of inoculated small-pox, the local eruption, the eruptive fever, the general eruption, the filling and turning of the pustules, M. C. notices the irregularities which sometimes occur in each of these stages. He divides the species of the disease into two classes. The one *preservative*, consisting of, 1st, That which is regular in all its stages; 2d, That which is slow in its progress: 3d, That which exhibits either the local or general eruption alone, but accompanied with fever: 4th, That in which successive or erysipelatous eruptions appear: 5th, That in which the suppuration is incomplete, and the turning late. The other *non-preservative*, comprising, 1st, That which is without effect: 2d, That which produces local affection only, without fever: 3d, That which exhibits only the eruptive fever, without inflammation of the wound or eruption: 4th, That of which the progress is remarkably rapid: 5th, That in which there is no eruption, though attended with inflammation of the wound and fever.

Though many of M. C.'s assertions are contrary to the opinions of inoculators in general, yet his known experience and abilities render them of sufficient importance to merit a careful examination.

M. Roussel. *Journal de Médecine.*

ART. XIV. Edinburgh. Dr. Walker, Fellow of the Royal College of Surgeons, who has been many years in extensive practice, has announced a *Medical and Political Inquiry into the Small-pox*, in one volume, 8vo. in which it is the author's chief aim to establish a new mode of practice for obviating the more violent symptoms. Some questions he proposes are not less interesting to the practitioner than curious in speculation, as their objects are some deviations from the common plan of treatment. After a short history of the disease, he proceeds to examine the extensive use that has been made in the present day of the pathology of the living solid. He proposes a complete refutation of it, so far at least as regards the present disease, reviving and maintaining, in all its latitude, the *humoral pathology*, and its application in small-pox.

As of late we have attended chiefly to inoculated small-pox, Dr. W. deserves much praise for his inquiries into the natural small-pox and its worst forms. The ladies, too, are indebted to him for investigating the cause of pits, and proposing means of preventing deformity. Thoughts on the possibility of exterminating the disease conclude the work. We expect it about the middle of the winter.

ART. XV. Königsberg. *Ein paar Worte über die Pocken und über die Inoculation Derselben*, &c. A Word or two on the Small-pox and Inoculation. By Chr. F. Elsner, Professor of Medicine, 8vo, 80 p. 1787.

An attempt to defend inoculation from the attacks made on it, in consequence of the young countess of Kaiserlingk's having a natural after an inoculated small-pox. Professor E. contends, that the inoculation was not from a true small-pox. Such subterfuges are as unnecessary as ridiculous: the rarity of such an event is a sufficient defence of the practice.

M. Grünwald. *Journal de Médecine.*

ART.

- ART. XVI. Gottingen. *De Melancholia ex Mente, &c.* On Melancholy proceeding from Affections of the Mind. By Gaspard Landis, M. D. 8vo. 67 p. 1788.

The common causes of this disease are sufficiently obvious. M. Landis defines melancholy to be a debility of the soul produced by disorder of the body, in which we are forcibly struck with external or imaginary objects, so that it is impossible to resist the ideas arising from them, to free ourselves from those ideas, or change them by the help of reason. The aitiology is followed by many practical observations.

M. Willemet. *Journal de Medecine.*

- ART. XVII. Gottingen. *Constitutionis Aevi nostri febrilis quædam Momenta, &c.* Some Remarks on the present febrile Constitution. By Albert Rengger, M. D. 8vo. 40 p. 1788.

M. R. notices several epidemics that have reigned at London; and mentions a contagious disease which passed from China, through Siberia, to Russia, and thence through Europe as far as Lisbon. This pamphlet deserves to be read by the medical practitioner.

M. Willemet. *Journal de Medecine.*

- ART. XVIII. Strasburg. *Traité de la Generation des Vers des Intestins, &c.* A Treatise on the Generation of Worms of the Intestines, and on Vermifuges, translated from the German of M. Bloch, M. D. to which is added, a short Account of the Method of Treatment in Cases of Tænia, with ten plates 8vo. 127 p. Price sewed 3 liv. 12 s. (3 s.) 1788.

This treatise obtained a prize from the Royal Society of Sciences at Copenhagen. M. B. has paid great attention to the subject, and discovered several new species of intestinal worms, of which he reckons eleven genera. He thinks these worms are generated in the intestines, as there are none similar found out of them; they are found in newborn infants, and even in abortions, and die speedily when taken out of the body of the animal. Debility being favourable to the production of these worms, tonics are their proper remedies; and such in fact are all vermifuges, except those which are evacuant or attenuant.

M. Roussel. *Journal de Médecine.*

- ART. XIX. Ratisbon and Strasburg. *Medicinische Fragments, &c.* Medical Fragments. By T. Knigge, M. D. of Ratisbon, published by J. J. Kohlaas, M. D. 222 p. 1788.

M. K. here offers to the world the best pieces he found amongst the papers of his deceased friend. Those which treat on diversity of temperament, and its influence on character, are most deserving notice.

M. Willemet. *Journal de Médecine.*

- ART. XX. Turin. *Victorii Pici, Phil. & M. D. &c. Melethemata Inauguralia.* Inaugural Dissertations. By V. Picco. 8vo. 1788.

This volume contains six dissertations on Fungi. From the observations of *Wilk*, *Weiss*, and *Munchausen*, on what has been supposed the seeds of these plants; the cadaverous smell they exhale when putrid; their sudden growth; and their being found now in one place, now in another; M. P. embraces the opinion of those who class them as zoophytes.

The poisonous qualities of these plants, the symptoms they produce, the most efficacious remedies, with the anatomy and physiology of the organs and mechanism of deglutition, a severe affection of which



which is in some measure the pathognomonic sign of the use of deleterious mushrooms, follow the natural history.

It is a complete and valuable work on the subject.

*Efemeridi letterarie di Roma.*

## S U R G E R Y.

ART. XXI. Straßburg. *Dissertation sur l'Extraction des Corps étrangers des plaies, &c.* Dissertation on the Extraction of extraneous Bodies from Wounds, particularly those made by Fire Arms; with Descriptions and Figures of several new-invented Instruments contrived to facilitate that Operation, and render it more safe. By M. Thomassin, Surgeon Major of the Royal Military Hospital at Neuf-Brisach. 8vo. 214 p. 1788.

The Journal Encyclopedique speaks highly of this treatise. An instance of a musket ball lodging in the thigh is related, which could not be felt, though the wound was dilated as far as it had penetrated, and an incision made into it on the opposite side, so as to permit two of the surgeon's fingers to meet. A seton was passed through the wound, by means of which, on the sixth day, the ball was discovered and extracted.

## M I D W I F E R Y.

ART. XXII. Tubingen. *Osianders, &c. Beobachtungen, Abhandlungen und Nachrichten, &c.* Observations and Dissertations, chiefly respecting Midwifery, and the Diseases of Women and Children, with plates. By F. B. Osiander. 8vo. 284 p. 1787.

The subjects are intermitting and continual fevers of lying-in women: a dropsy during and after pregnancy: periodical evacuations prolonged far beyond the usual time: changes of importance in the regulation of midwives: the births of twins: Henck's theory of generation: faults of the umbilical cord: signs of life and death in newborn infants. To these are added a list of deliveries in the hospital of Cassel, from 1767 to 1781, with a history of that establishment, and of the Foundling Hospital. *M. Grunwald. Journal de Médecine.*

## A N I M A L M E D I C I N E.

ART. XXIII. Copenhagen. *Regii instituti veterinarii Hafniensis brevem Historiam, &c.* A short account of the Royal Veterinarian School at Copenhagen. By P. C. Abilgaard, M. D. Veterinarian Professor. 8vo. 28 p. 1788.

The course at this school continues two years; but those who would be admitted to practise must remain there three, and then give proofs of their abilities. It appears to be frequented by foreigners.

*L'Esprit des Journaux.*

## C H E M I S T R Y.

ART. XXIV. *On the noxious Effects arising from the Decomposition of the Pyritous Turf.* By M. le Maître.

*Journal de Physique, September 1788.*

Mr. le Maître distinguishes the fibrous Turf called *bouffin*, from the pyritous Turf. The first kind of turf is only found in boggy ground. It is formed by the daily destruction of reeds and other aquatic plants. The second kind is essentially different from the former, and is, M. le Maître thinks, of submarine origin: a fact which appears indisputably established by the marine bodies and chalk which it contains.

T E C

The formation of the Pyritous Turf is owing, like the formation of coral, to vegetable matter remaining long in vitriolic and chalybeate waters, and the author considers it as an *ébauche* of coal. He found in this Turf a great quantity of fossil wood, which is well known to be wood altered by the action of the vitriolic acid. The vegetable substances thus altered, can combine with the oily matters furnished by the remains of animals and the *mother waters*, and produce the black bituminous fetid substance found in the turf.

The constituent parts of the pyritous turf are then, 1. Vegetables altered more or less by the vitriolic and chalybeate waters. 2. An oily matter analogous to the coal. 3. Martial pyrites. 4. A great quantity of water, and sometimes a portion of felenites is found, in the ashes of this turf.

By exposure of the pyritous turf to the atmosphere, it effloresces and decomposes; a part of the vitriolic acid thus produced, dissolves the iron and forms vitriol, while another part of this acid unites to the water, and causes a considerable heat, which accelerates the decomposition of the pyrites. Inflammation soon follows this decomposition, which is supported and increased by the bituminous matter. A sulphureous vapour, with an empyreumatic odour, is diffused through the air to the distance of a mile and a half or more. A part of the iron of the pyrites is fused, and, acquiring phlogiston, it is brought into a metallic state.

The atmosphere in the neighbourhood of the works for decomposing the pyritous turf is noxious to men, animals and vegetables. Mr. le Maître then relates these noxious effects particularly, which are all obviously founded on prejudice, false, or contradicted by direct experiments. He alledges, that the inflammable air disengaged, is the occasion of the putrid and epidemic diseases which prevail in the villages near the turf grounds; that the horses in the neighbourhood of them are apt to become blind, that the workmen lose the hair of their eye-brows, and are subject to cutaneous erosions! He relates, to confirm these observations, an experiment (which in our hands only produced *torpor*, and at last death) of M. Charles and Sage, viz. that a frog being included in a vessel of inflammable air, is soon killed; and in a short time is found "*resolved into a bloody fluid.*"

The pernicious effects of the vapours of decomposing pyrites or vegetables, appear just, and may reasonably be imagined.

ART. XXV. *Observations sur quelques combinaisons de l'Acide Marin dephlogistique, ou de l'Acide muriatique oxygéné, par M. Berthollet.*

These observations on the combinations made with the dephlogisticated Marine Acid, or according to the New Nomenclature, the oxygenated Marine Acid, being made by one of the most ingenious chemists in Europe, are worthy of the particular attention of our readers, and of a more full, than usual, account in our Journal.

This acid has the peculiar property of uniting to the aerated alkalis, without producing effervescence in the act of uniting. Does the oxygenous \* principle, which on most occasions gives acid properties to

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\* We have found ourselves obliged, in giving the account of this interesting paper, to write in the language of the Antiphlogistian party; but our readers will please to understand, that we do not employ the terms, because we have embraced their system,

the base with which it unites, and which most generally appears to dispose the substances with which it is united, to combine with the alkalies, does the oxygenous principle which has these properties except the muriatic acid, and thus depart from a law so general, or have we only observed a part of the phenomena? The solution of this question was the object of the following experiments.

Mr. Berthollet made a large quantity of the dephlogisticated marine acid (formed by the calx of Manganese, in the proportion mentioned in his former Memoir) pass into a pretty concentrated solution of caustic potash, interposing an empty vessel, between the vessel containing the mixture for the oxygenated marine acid, and the solution of alkali. The use of this intermediate vessel is to intercept any common marine acid that may rise and escape being oxygenated. The alkaline liquor became turbid, and a copious sediment was deposited, owing partly to earth dissolved by the alkali, but there were also crystals of a new figure. The liquor being evaporated, a great quantity of *sal sylvii* was found, and a small portion of a new salt, the properties of which I shall now describe.

This new salt detonates with charcoal. After the detonation, we find common muriated potash, or *sal sylvii*. This experiment, says Mr. B. shows, that the new salt is composed of the oxygenated muriatic acid and potash, and which, agreeably to the new nomenclature, I shall call *muriate oxygéné de potasse*, i. e. oxygenated muria of potash. It dissolves much more readily in hot than cold water, which affords an easy method of separating it from the *sal sylvii*. It crystallises sometimes in hexadral *laminae*, and more frequently in rhomboidal *laminae*. These crystals have not the taste of the muriated potash, but insipid (*fade*) and during solution in the mouth, they give a sensation of coldness like nitre.

M. B. next made the following acute remark and ingenious observation. During the formation of this new salt, there is composed a far greater quantity of common muriated potash: therefore it became necessary to enquire, whether the oxygenated marine acid (*l'acide muriatique oxygéné*) is altered, and why there is but a small part of the oxygenated muria of potash. He compared the quantities of the oxygenous principle that might be separated by heat from the acid in the oxygenated muria of potash, with the quantity of the oxygenous principle, separated from the oxygenated marine acid by the action of light. He afterwards compared the quantity of marine acid in the oxygenated muria of potash, and in a given weight of the oxygenated marine acid, and he found the proportion of oxygenous principle relative to the acid, much greater in the neutral salt than in the acid. When therefore the oxygenated marine acid is made to pass into a solution of potash, the oxygenous principle is concentrated in one part of the combination, to form the oxygenated salt; and the greatest part of the marine acid, which has been deprived of its oxygenous principle, forms with another portion of alkali, the common muriated potash. To distinguish the oxygenated muriatic acid from that which combined in the detonating salt above described, he calls this last acid super-oxygenated (*sur-oxygéné*).

When the alkaline solution is saturated with the oxygenated marine acid, or even when there is an excess of alkali, this liquor destroys readily the vegetable colours and effervesces with the agitated volatile alkali,



alkali, which it decomposes in the manner explained by M. Berthollet, in his Analysis of this alkali \* ; and what is extraordinary, the oxygenated muria of potash has no action either on colour or on the volatile alkali. Therefore there is a portion of the oxygenated acid into which the transposition of the oxygenous principle has not taken place. This portion is preserved in a somewhat free state, probably by the affinity of it to the water on one side, and on the other to the potash ; so that it has but a slight union with this alkali.

The transposition of the oxygenous principle in this case, is very analogous to what happens, when the nitrous acid is combined with alkali. Although the phlogisticated air (*azote*) is combined with the oxygenous principle, forming the nitrous acid, yet when this acid is united to the alkali it is decomposed : On one side the nitrous acid (*nitrique*), composed of a large proportion of the oxygenous principle and but little phlogisticated air, having a stronger affinity for the alkali, combines with it : On the other hand, a great proportion of phlogisticated air, and a small quantity of the oxygenous principle form nitrous gas, which is repelled from the combination, and the greatest part of it escapes from the liquor.

If the solution of potash, saturated with the oxygenated marine acid be evaporated, and if the evaporating glass vessel be not exposed to a naked fire, every part of the solution which had the properties of this acid, undergoes suddenly the change just described, and composes muriated potash and the detonating salt, so that on distillation, neither vital air, nor oxygenated marine acid, is obtained ; and when the liquor is concentrated to a certain degree, it neither changes the colours of substances, nor decomposes the volatile alkali.

Having ascertained the effect of the oxygenated marine acid on caustic pot-ash, M. B. next enquired into the effects on this aerated alkali, and found the result to be the same as when the deaerated potash was used. This combination afforded nearly four parts of muriated potash for one of oxygenated muria of potash ; so that as the oxygenous principle is somewhat more than one-third the weight of this last salt, six parts or more of the oxygenated acid must yield their oxygenous principle to one part of this oxygenated muria of potash.

Lixivium of aerated potash being poured into a certain quantity of oxygenated marine acid, volatile alkali being added, there was an effervescence occasioned by the extrication of the phlogisticated air. This liquor being evaporated, afforded no oxygenated salt ; therefore none is formed when the alkaline liquor is mixed with the oxygenated marine acid. But when this liquor is evaporated, or the vessel containing it is transparent, and exposed to a bright light, or when it is evaporated or distilled in an obscure heat ; in the first case, a part of the oxygenated marine acid is decomposed by the light, and vital air is obtained, which is mixed with a little aerial acid, if aerated alkali had been used. In the second case, the transformation is total, and the proportions already mentioned of oxygenated salt and muriated potash are procured, and the proportion of the first is greater when the vital air has not been disengaged.

This oxygenated salt escaped the observation of Bergman and Scheele, who considered the compounds of the oxygenated marine

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\* Memoirs de l'Académie de Paris, 1785.

acid, and the alkalies, to be the same as with common marine acid: supposing that the alkalies furnished the dephlogisticated acid with phlogiston.

Two phenomena Mr. B. relates are: 1. That when caustic potash is used, there is, toward the conclusion of the saturation, an effervescence arising from the remaining aerial acid always in the caustic ley. 2. When the caustic alkaline solution is concentrated to a certain degree, there is a constant effervescence during the operation, which even continues for several days. The gas being collected, was found to be vital air. If the liquor be evaporated, vital air is disengaged, during the whole time of evaporation, and very little of the oxygenous salt is procured. Mr. B. most ingeniously explains this last interesting phenomenon, by observing, that the caustic alkali, not being much diluted, acts too powerfully on the muriatic base of the oxygenated acid, which may be considered as being in a gaseous state, and semi-elastic, so that it expels the oxygenous principle; which effect will be more speedily produced if the liquor be exposed to a bright light.

The caustic soda combines with the oxygenated acid, and presents the same phenomena as with the potash, but the oxygenated muria of soda, differs from common sea salt, in being deliquescent, and like other deliquescent salts, in being soluble in spirit of wine.

The ingenious author, in the next place, proceeds to describe some of the principal properties of the compound of the oxygenated acid and the potash.

Oxygenated muria of potash, being exposed to heat, the oxygenous principle is disengaged in the state of vital air, more readily than from nitre. One hundred grains of this salt yielded seventy-five cubic inches of vital air, measured in a temperate heat. This air was examined with the eudiometer of Volta, and with the solution of *hepar sulphuris* made with the soda. In the first trial, twenty parts of this air, mixed with forty parts of inflammable aqueous gas, left two parts of residuum. In the second experiment, twenty-four parts of this air, instead of twenty, left rather less than one part of residuum, and yet the most vigorous precautions were not taken, for the water had not been entirely freed from air; and in the second experiment, the alkaline liver of sulphur was passed into the vessel without previous solution, to expel the phlogisticated air which is found among its intimately small parts. Mr. B. thought he had a right to conclude, that the air of this salt was quite pure.

Oxygenated muria of potash then may be used for obtaining easily a large quantity of vital air. This air being more pure, the detonation of this salt, with charcoal, is much more brisk, and the light it yields more vivid than nitre, the air of which is mixed with one quarter of its quantity of phlogisticated air. The detonation of this salt with iron, is also very considerable.

As one hundred grains of this salt yield seventy-five cubic inches of vital air, they contain nearly thirty-seven grains of the oxygenous principle; and *this*, according to M. Lavoisier, incontestably proves, that about fourteen grains of charcoal will be required to decompose entirely these one hundred grains of salt, and we then obtain fifty-one grains of the aerial acid; and as this salt contains no phlogisticated air, the disengaged gas will be pure air, provided charcoal be employed,

ployed, which is deprived of phlogisticated air, that it may have absorbed from the atmosphere in cooling, as the experiments of Fontana and Morrozzo have demonstrated.

Oxygenated muria of potash, does not render the nitre of mercury turbid; and if a little volatile alkali be added, there is a black precipitate produced, which shows, that the oxygenated salt has occasioned no decomposition.

Nitre of lead and nitre of silver are not rendered turbid by this salt, but then it must be quite pure, for the smallest quantity of marine salt, will occasion a turbid appearance. This is a good test of its purity.

These experiments show, that the acid which forms the oxygenated salts, is different from the oxygenated marine acid, and that they are very different both in point of their composition and qualities. Mr. B. says, he has not yet been able to disengage the acid pure from the oxygenated salt; and that he reserves for another *Memoir*, the account of the action of other acids on the oxygenated murias, and particular observations on the marine acid, which he considers as a radical acid, or acidifiable basis, that by means of the oxygenous principle, acquires properties analogous to the nitrous gas, and to the sulphureous acid, and that, in short, being super-oxygenated, it is analogous to the vitriolic acid or *sulphurique*, and to the nitrous acid or *nitrique*.

Among a variety of phenomena, which these properties of the dephlogisticated marine acid, discovered by M. Berthollet, will enable us to explain, is the experiment of some chemists, who concluded they had formed the nitrous acid from the marine, in consequence of their forming, as now appears, the above super-oxygenated muria of potash or of soda.

ART. XXVI. Venice. *Analisi de Alcune Acque*, &c. An Analysis of certain Mineral Waters in Portugal. By Girolamo Iseppi. 8vo, 1788.

The first of these waters, called *das Gaeiras*, is about a mile and half from Lisbon; the others at a large village, *das Caldas da Rainha*, about thirty-six miles from the capital. They appear to be of the same nature, and contain, according to M. I. volatile vitriolic acid, a salt with an earthy and alkaline base, calcareous and argillaceous earth, selenite, and fixed air. (They are warm, but we do not find that their temperature is mentioned.) *Giornale Encyclopedico di Vicenza*.

ART. XXVII. Jena. *Chemische Versuche*, &c. Chemical Experiments on a saline ash-coloured Earth, found in the Neighbourhood of Jena, and on the Salt obtained from it. By G. F. Chr. Fuchs, M. D. and Prof. 8vo. 24 p. 1788.

This earth is procured from a spring arising in a cavern, called the *Devil's Den*, composed of gypsum. The salt appears to be similar to that of Sedlitz. Besides this salt, the water contains alum, martial vitriol, selenite, magnesia, calcareous earth, and fixed air.

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ART. XXVIII. Erfurt. *Geschichte des Zinks*, &c. An Account of Zinc, considered relatively to its Affinity with other Bodies, and its Uses in Medicine and the Arts. By the same Author. 8vo. 396 p. 1788.



A collection of what has been written on zinc, by various authors, frequently in their own words. The experiments of M. Morveau, however, respecting its union with sulphur, the use of its calx in white colours, and its solubility in spirit of wine, are not mentioned.

*L'Esprit des Journaux.*

## METEOROLOGY.

ART. XXIX. Padua and Venice. *Confronto delle Stagioni, &c.* The Seasons compared with the Products of the Earth. By Gius. Toaldo. 8vo. 32 p. 1787.

In this application of meteorology to agriculture, we have three tables: the first containing the actual produce of each year; the second, the mean produce of each month; the third, the actual constitution of each month from the year 1750, to the year 1787. Professor T. observes, that at the end of 223 lunar, or 18 solar revolutions, the seasons exhibit the same phenomena; so that the present year must resemble those of 1752 and 1770.

*Novelle letterarie di Firenze.*

## NATURAL HISTORY.

ART. XXX. Padua. *Prospetto del Museo, &c.* Prospectus of the Bellisomian Museum. By M. G. S. Volta. 8vo. 304 p. 1787.

This museum was originally collected by cardinal Gualtieri, and considerably enlarged by the noble family of Bellisomi. M. V. directs his attention to the animals principally, as being the greatest and most curious part of the museum. He chiefly follows Linnæus, though in some instances he differs from him. Animalcules, zoophytes properly so called, and worms of the viscera, are comprised under the general term of *polypi*, which M. V. defines *animals analogous to plants, simple, having neither heart nor blood-vessels*. The class *amphibia* is suppressed, as M. Vicq. d'Azyr has demonstrated the falsity of the pretended discovery of lungs which they use at will. To it is substituted that of reptiles, divided into those with feet and those without; the swimming amphibia are classed with fishes. The valuable collection of shells is well described, and many new species classed.

The parts relating to animals and vegetables are in Latin; that to minerals, in Italian.

We understand the present possessors are inclined to dispose of this collection.

*Novelle letterarie.*

ART. XXXI. Saltzburg. *Oberdeutsche Beyträge zur Naturlehre und Oeconomie, &c.* Physical and Oeconomical Memoirs of High-Germany, collected and published by M. de Moll. 8vo. 193 p. with plates. 1787.

The first paper is on the value of land on the mountains, particularly in the county of Saltzburg. In this country only 23 pounds of cheese are made in a day from the milk of 30 cows, whilst in Switzerland, 52 pounds are made from that of the same number. The next is an account of a short tour from Ingoldstadt to Weltenburg. Then follow three letters on the mines of Saltzburg. There are five gold mines: the sixth, that of Birkel, is fallen into decay. The silver and lead mine of Ramingstein has been neglected these three years.

It appears that this collection is to be continued.

*L'Esprit des Journaux.*

## ENTOMOLOGY.

ART. XXXII. Leipzig. *Museum N. G. Leskeanum, Part Entomologica*, &c. The Entomological Part of N. G. Leske's Museum, arranged according to the System of Fabricius. By the late J. J. Zschach. 8vo. 136 p. 1788.

This first part of a description of a museum, valuable both for the number and choice of its articles, exhibits many species of insects, which do not appear to have been known either to Linnæus or Fabricius.

*L'Esprit des Journaux.*

## MATHEMATICS.

ART. XXXIII. Florence. *Elementi di Fisica*, &c. Mathematical Elements of Physics. By Stanislao Canovai & Gaetano del Ricco. 8vo. 563 p. with six plates. 1788.

These elements comprehend mechanics, hydraulics, optics, and astronomy. The language is concise and clear. They contain all the important discoveries of the moderns, and the notions of the ancients. The authors propose to give the general elements of physics at a future period.

*Novelle letterarie di Firenze.*

ART. XXXIV. Frankfort on the Main. *Kurze Anleitung die Peripherie des Cirkels geometrisch zu Rectificiren*, &c. A Short Introduction to the geometrically rectifying the Measure of the Periphery of the Circle. By a Lover of the Mathematics. 4to. 18 p. with plates. 1788.

The author founds his demonstrations on the quadrature of Dinostratus, and estimates the ratio of the diameter to the circumference as 12740 to 40000; which, it has been observed, makes the latter too small.

*L'Esprit des Journaux.*

## ASTRONOMY.

ART. XXXV. Paris. The Royal Observatory at this place has been under repair for this twelvemonth. A smaller observatory is erecting on the top of it, which will command a view of the whole horizon. M. le Maréchal de Segur has caused the observatory at the Military School to be rebuilt, on a new plan, with every convenience. He has purchased, on the king's account, the grand mural quadrant, of seven feet and half radius, constructed by Bird. M. Geoffroy d'Assy is also erecting a very commodious observatory, for the use of M. de Lambre.

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## GEOGRAPHY.

ART. XXXVI. Nuremberg. *Geographie der Griechen und Römer*, &c. The Geography of the Greeks and Romans taken from their Writings. By M. Manner. 8vo. 413 p. 1788.

This specimen of a history of the progress which the Greeks had made in the knowledge of the earth, exhibits Spain only. The revolutions of that country are brought down to the fourth century. It is preceded by an introduction to the geography of the ancients, and an explanation of their principal geographical systems.

*L'Esprit des Journaux.*

## ARCHI-

## ARCHITECTURE.

ART. XXXVII. Madrid. *Los diez libros de arquitectura*, &c. Vitruvius's Ten Books of Architecture, translated from the Latin, with Notes. By Don Joseph Ortiz. Folio. 1787.

The paper, type, and engravings of this superb edition, must give a very favourable idea of the progress the Spaniards are making in the arts. The plates, of which there are fifty-four, are particularly elegant.

M. O. has collated various manuscripts, and examined all the translations of Vitruvius, in whatever language. The notes, which tend principally to clear up difficult and obscure passages, do great credit to the translator's abilities.

*Effemeridi letterarie di Roma.*

## COMMERCE.

ART. XXXVIII. Paris. *Lettre à la Chambre du Commerce de Normandie*, &c. Letter to the Chamber of Commerce of Normandy, on the Memorial published by it relative to the Commercial Treaty with England. 8vo.

The commercial treaty with England, has appeared to be almost generally exclaimed against (in France): nor is it to be wondered at, as whilst it is advantageous to some, it must be injurious to others; and the voice of censure is always louder than that of praise. The author however contends, that the ill is more than compensated, as appears from the state of exchange, the increased demand for French wines, and inquiries made into the balance of trade: and that the languishing state of the French manufactories was owing to the restraints they laboured under, and an improper mode of taxation, which are removed by the commercial treaty.

A note on the exchange betwixt France and England, includes the most complete and profound theory of exchange in general ever yet published. Another, on an assertion in the letter, that "the English, in their laws respecting trade, display more activity of mind than soundness of judgment," is a good antidote to the present prevailing Anglomania. The prohibition of covered buttons, the burying in woollen, the tax on Scottish spirits, the not permitting the export of wool, all which the author considers as partial benefits to a few, occasioning a threefold loss to the many, are adduced as proofs of this. To assist some by oppressing others, is also observed to be incompatible with the true spirit of liberty.

After pointing out some other faults in the politics of the English, the writer recommends to his countrymen, to cement a lasting friendship with them, as it is for the mutual benefit of both nations to live in amity. Were France and England to unite, they would decide the fate of nations, and maintain peace throughout the globe.

The important subject of this work is not more interesting than the general principles and valuable facts it contains. It is attributed to a gentleman who was consulted on the treaty; and who is known to the world by many excellent works on commerce and politics.

*L'Esprit des Journaux.*

## MANUFACTURES.

ART. XXXIX. Paris. *L'Art du Potier d'Etain*, &c. The Pewterer's Instructor. By N. Salmon, Pewterer, at Chartres. Folio. 155 p. with thirty-two plates,



From the comprehensive view which M. S. gives of the various branches of this art, it appears, that no small degree of knowledge is necessary to make a man a complete master of it. From the assaying of the ore, to disposing of the manufactured wares as an article of trade, M. S. seems to be well-skilled in every part.

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POLITICAL OECONOMY.

ART. XLI. Paris. *Sur le Compte Rendu a Roi en 1781, &c.* A further Explanation of the Account delivered to the King in 1781. By M. Necker. 8vo. 284 p. Price 2 liv. 8 sols. (2s.) 1788.

This confutation of the *Compte Effectif* of M. de Calonne, is written ably, and in a manner that tends greatly to evince the candor and sincerity of M. N.'s intentions. We own it appears almost inconceivable how Mr. de C. could have used several arguments which plain facts must incontrovertibly overturn. One instance of this unfairness alledged by M. N. we cannot pass over. "The silence of M. N. on this head," (alluding to the *Compte Effectif*) says M. de C. "must completely open the eyes of all those, who have not obstinately closed them against conviction." This very memorial, the not answering which is held out as a proof of his guilt, M. N. was unable by any means, directly or indirectly, to obtain a sight of. It is, however, possible, that M. de Calonne may explain those instances of artifice and unfairness that are urged against him, in a manner that may, if not clear them up, yet alleviate their impression. *Audi alteram partem.* Let us suspend our final judgment on this subject till the meeting of the states general of France, when the ex-minister has promised an answer to every thing material alledged against him. In the mean time we refer our readers to a preceding article in this number.

ART. XLII. Paris. *Examen du Livre intitulé, Considérations sur la Guerre actuelle des Turcs, &c.* Examination of a Book entitled, Thoughts on the present War with the Turks: By M. Voiney, By M. de Peyssonnel. 8vo. 331 p. Price sewed, 3 liv. 12 sol. (3s.) 1788.

M. Volney, after describing the Turks as a nation of banditti, their armies as crowds of cowardly vagabonds, led by ignorant plunderers, their revenues as exhausted, their government as under the guidance of women and eunuchs, displays all his eloquence in attempting to persuade the world, that to extirpate them would be a deed highly meritorious. This the Russians might with ease effect in two campaigns; and whilst they confine their desires to the "noble ambition of reigning over Byzantium and Babylon, Athens and Ecbatana, Jerusalem, Tyre and Palmira," he recommends to the European powers to look on quietly, without disturbing this *philosophic* expedition; for it is in the name of *philosophy*, of *humanity*, that M. V. spreads fire and sword through thirty provinces.

A profound acquaintance with the Turkish nation must, no doubt, have led M. V. to conceive this vast project. Two years spent in Egypt and Syria, with a slight knowledge of the Arabic language, could not fail of giving him this. Unhappily, M. de P. having had infinitely the advantage with respect to opportunities of informing himself,

himself, refutes almost all his declamatory assertions by plain incontrovertible facts. He follows him step by step, and points out innumerable errors.

The French journalists speak of M. de P.'s work with the highest encomiums.

The present state of the war seems to indicate, that M. V.'s map for the division of the spoil will not be wanted quite so soon as he expected.

*L'Esprit des Journaux.*

ART. XLIII. Paris. *De l'Ensemble, ou Essai sur les grands Principes de l'Administration.* On the Whole, or the great Principles of Administration. 2 vols. 8vo. 1788.

The critical situation to which France is reduced, seems to require a total change of measures. If it be possible to restore her to a flourishing condition, the failure of all the plans hitherto devised, shews that new principles must be adopted. This the author has done; and with such success, that, as he thinks, he points out a mode not only of remedying the present evils, but of effectually preventing their return. A mode, that, under "the beneficent monarch who now governs France, and who has nothing more at heart than the happiness of his subjects," requires no exertion in the practice, and precludes all fear of an administration's adopting error for truth, and false appearances, or temporary utility, for real and permanent good. This mode is simple, but the detail would require much more room than we can allot to it. A total revolution in the morals of the people, is one of its principles. These, the author thinks, may easily be rendered virtuous; and honour is the incentive he would use. The soldiery he would employ in public works, with a small increase of pay. This would amend their morals, make them more useful both as citizens and soldiers, and save a considerable sum to the nation. His mode of borrowing money would be to open subscription houses, at which those who pleased might pay in any sum, from 500 liv. (20l. 16s. 8d.) upwards, to be repaid when convenient, and in the mean time to bear a moderate interest. Some old taxes he would continue: for a new one he would divide the nation into twelve classes, of which the lowest, possessing from 500 to 1000 liv. (20l. to 40l.) per annum, should pay 100th, and the proportion to increase at every 5000 liv. (200l.) per annum. The author would make a change also in the form of administration. Instead of various isolated departments, he would have it consolidated into one connected whole.

The writers of the *Journal Encyclopedique* bestow great encomiums on this work, which they recommend strongly to every statesman. We think, though in some respects it may probably be visionary, it well deserves notice. Perhaps his plan for promoting virtue would not tend less to suppress immorality than the one adopted by a neighbouring potentate.

#### PHILOSOPHY.

ART. \*XLIII. Rome. *De Homine: Dissertatio Academica, &c.* An academical Dissertation on Man, inscribed to the most reverend Prince his Eminence John Charles Boschi, Cardinal, &c. By Benedict Pasqualoni, Student of Philosophy and Mathematics. 8vo. 1788.

This

This work is divided into five chapters; in the first of which, man is considered as a being composed of a body and a soul. The author brings the most convincing arguments in defence of this position, both against the *materialists* and the *idealists*. The brain he considers as the seat of the soul, and the nervous fluid as the mean by which the impressions received by our organs are conveyed to it; but in what way the soul is affected by the nervous fluid he pretends not to unravel.

In the third section are given the natural history of man's gradual development, and the wonderful economy of his functions. From the irritability of the heart, called into action by the fecundating fluid, he derives the detachment of the germ and its subsequent progress. To the same principle he attributes the circulation of the blood and other fluids, particularly the lymph by which the body is nourished.

Man is then considered relatively. The state of universal warfare, the right of every one to every thing, and the system of Rousseau are refuted: whilst it is asserted, that man derives from nature certain duties to God, to himself, to his fellow-creatures, whence result laws by which he is bound. Universal benevolence is the principle of these laws, the following of them is virtue. This leads to a philosophical inquiry into the origin of different characters, and the best means of training man to moral goodness.

This short sketch will give but a faint idea of the merit of the work.

*Esemiridi letterarie di Roma.*

ART. XLIV. Mantua. *Dissertazioni dell' Abate, &c.* Dissertations of Abbè Antonio Pinazzo, Member of the Royal Academy of Mantua. 8vo. 138 p. 1788.

The first of these is on *light and the heat of the sun*. After examining the effect of light on the productions of nature, according to *Sennebier*, and those of heat, according to *Crawford*, the author concludes, that these effects are principally owing to the affinities or attractions of the particles of the sun which compose light, and that the motions of the earth are owing to the attractive power of that body.

In the second, on the *possibility and method of preserving countries from hail*, M. P. admits, that a superabundance of electric matter is the cause of hail, and proposes to lessen its quantity by means of a great number of conductors.

The third is on the good effects of storms. These are, according to M. P. an amelioration of the atmospheric air, a production of a due equilibrium of electricity in the human frame, an abundance of fixed air, and the extirpation of many pernicious insects,

*Novelle letterarie di Firenze.*

ART. XLV. Wittenberg. *Grundriss der Philosophischen Wissenschaften, &c.* First Lines of Philosophy. By Gottlob Ern. Schulze, Professor of Philosophy. Vol. I. 413 p. 1788.

This, though intended by the author for the use of his class, is by no means a mere text book. The subject is divided into three parts. *Psychology*, which occupies the present volume: *Metaphysics*, and *Naturalis*.

Professor Günther speaks very highly of this work.

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ART. XLVI. Leipzig. *Jus Hominum ante Usam Rationis*, &c. The Rights of Mankind before they are capable of the Exercise of Reason. By Renat. Gotth. Loebel, A. M. 4to. 36 p. 1788.

M. L. considering the use of reason necessary to the validity of a contract, denies that an infant can have any right to the possessions of another, or another to those of an infant; as such a right must be founded on a contract. He asserts, that an infant has no claim, by the law of nature, on its parents for education: that the parent has no right to the education of his children, and that paternal authority, unless acquired by consent, is not derived from nature but force: that infants have no claim to the rights of citizens; and that the state has no power over them. All these he deduces from the true principles of the rights of nature, and defends by sound arguments.

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#### METAPHYSICS.

ART. XLVII. Hall. *Dissertatio exhibens Paralipomena ad Historiam Doctrinae de Associatione Idearum*. Articles omitted in the History of the Doctrine of the Association of Ideas. By M. Maas. 8vo. 108 p. 1787.

A considerable addition to the work of Professor Hifman. The author examines the mechanical explanations of this association, by Hobbes and Descartes, and the systems of Malebranche, Locke, Wolf, Hartley, Plattner, Bonner, &c.

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#### CLASSICAL LITERATURE.

ART. XLVIII. Leipzig. *Euripidis, Tragediæ, Fragmenta, Epistolæ*, &c. The Tragedies, Fragments and Epistles of Euripides, from the Edition of Joshua Barnes. Vol. III. containing all the Notes of Samuel Musgrave, with various Readings, Notes, &c. By several Authors, and a copious Index verborum. By Chr. Dan. Beck. Large 8vo. 1090 p. 1788.

The Notes are from King, Pierſon, Heath, Markland, Valkenaer, Reiske, and Brunck. The first volume was published in 1779, the second in 1780.

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ART. XLIX. Leipzig. *Aristophanis Nubes*, &c. The Clouds of Aristophanes, in Greek and Latin, with the Greek Scholia, and Notes. By Th. Chr. Harles. Large 8vo. 398 p. 1788.

M. H. proposed to give a new edition of Aristophanes, but found himself prevented by M. Brunck. He publishes this therefore as a specimen of what he had intended. The text and version are after Bergler, the scholia from Kuster. The preface contains several good literary anecdotes relative to Aristophanes.

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ART. L. Leipzig. *Plotinus de Rerum Principio*, &c. Fragments of Plotinus on the Beginning of Things, with Notes. By M. Grimm. 8vo. 32 p. 1788.

M. G. shows, that the two treatises of Plotinus, found in the library of St. Mark at Venice, by M. Villoison, are merely Fragments of his works that are in print.

*L'Esprit des Journaux.*

ART. LI. Helmstädt. In the *Annales Literarii* for July, is a description, by J. A. L. Seidenſtück, of a manuscript Ovid de Arte Amandi,

*Amandi*, in the public library at Helmstadt, with various readings from it. It is on paper, in folio, has on it the arms of the dukes of Pomerania, and is dated 1450. Its value consists in the variations, whole verses not found in any other manuscript, and a few notes, written in a different hand from the text, but apparently not long after it. The variations given in the *Ann. Lit.* would take up too much of our room to insert; suffice it that we point out where they may be found.

## ORIENTAL LITERATURE.

**ART. LII.** Gottingen. The Empress of Russia has presented to the library of the university here, a copy of the *Koran*, which she has caused to be printed for the use of her Mahometan subjects, in folio, 487 p. It is copied with great care, and the Arabic characters are extremely beautiful.

*L'Esprit des Journaux.*

## HISTORY.

**ART. LIII.** The Hague. *Res suo Ævo gestas Memorie Tradidit* G. G. S. &c. C. Gust. Schultz a Asscherade's History of his Own Times. 8vo. 295 p.

The author, formerly envoy from the court of Denmark to the States General, relates only what happened from 1755 to the peace of 1763: of course the famous war of seven years is the principal subject of the work. The king of Prussia and lord Chatham are the favourite heroes of M. S. who appears to treat Louis xv. with great severity. (Those who are not Frenchmen may, perhaps, think differently.)

The volume concludes with detached thoughts on the character and manners of the age; and on the religion, amusements, trials at law, duels, language, and modes of the French. Of literary men, who distinguished themselves at this time, M. S. notices only Montesquieu, Voltaire, and Linnaeus. The style is an imitation of Tacitus, not without some success.

*Journal Encyclopedique.*

## BIOGRAPHY.

**ART. LIV.** Paris. *Eloge de Louis XII.* &c. Eulogium of Louis XII. King of France, surnamed the Father of his People, which obtained the Prize of Eloquence from the French Academy in 1788. By M. l'Abbé Noël. Price 1 liv. 4s. (1s.)

This piece truly merited the suffrages of the academy; yet we could wish, that the author's plan would have permitted him, to enter more fully into the detail of some of the most striking circumstances which procured Louis XII. that most honourable of all kingly titles.

*Journal Encyclopedique.*

**ART. LV.** Berlin. *Memoires du Baron de la Motte Fouqué*, &c. Memoirs of Baron de la Motte Fouqué, General in the Prussian Infantry, including his interesting Correspondence with Frederic II. King of Prussia. 2 vols. large 8vo. 288 and 270 p. 1788.

*Denkwürdigkeiten aus dem Leben des . . . Freyheru de la Motte Fouqué*, &c. The same in German. 2 vols. 8vo. 278 and 246 p.

Each of these editions has a portrait of that general. Price of the French 2 reichsthalers, 8 groschen, (7s. 4d.) on Dutch paper, on common, as of the German, 1 r. 12 g. (4s.)

M. G. A. Büttner observes, that he does not write the life of the baron, but merely the most striking passages of it, to serve as a kind of explanation to the correspondence between Frederic and his general, here published. This correspondence is incomplete: M. B. has published nothing but what he has been able to collect himself, and the journals of his deceased friend confirm the authenticity of these fragments.

Henry Augustus de la Motte Fouqué, was born at the Hague, on the 4th of February, 1698. At the age of seventeen, unable to obtain permission to serve in the Prussian army, under duke Leopold of Anhalt, he privately quitted the duke's court, at which he was one of the pages, and enlisted in the duke's regiment. There he remained as a private till the expedition against the isle of Rugen; was made a lieutenant in 1719, a captain in 1723, and obtained a company in 1729.

Frederic the great formed an intimate friendship with him in his youth, and his father esteemed him so highly, as to permit him to accompany the prince in his imprisonment at Cultrín. In 1738, some incidents occurred to lessen his favour with the prince of Anhalt, and the year following he obtained his dismissal in quality of major. He then entered into the Danish service, as a lieutenant-colonel; but Frederic I. dying in 1740, he was immediately recalled by his successor, and created a colonel. In 1742, he was made governor of the city and province of Glatz, and in 1751, a lieutenant-general. He died, without a groan, the 28th of April, 1774.

Gratitude to a benefactor induces M. B. to praise his hero with, perhaps, too much enthusiasm, but many circumstances in these memoirs evince, that he deserved not that title of *noted foe to humanity*, which Trenck bestows on him \*. *Journal Encyclopedique.*

ART. LVI. Florence, *Elogio di Americ. Vesput.* Elogium of Americus Vesputius. By M. Marc Laſtri, of Florence. 8vo.

This is one of three eulogies sent to the academy of Cortona to compete for a prize, all which were declared by the academy unworthy it. M. L. has thought proper to appeal from this judgment to that of the public.

On the question, whether the discovery of the new world has been beneficial, the author observes, that it cannot be questioned by Europeans; though, perhaps, it might by the Americans. "It has improved navigation, and the sciences connected with it: it has procured conveniences and pleasures unknown to the ancients: it has united the scattered gifts of nature: it has led nations to preserve a due equilibrium; individuals to make new acquisitions, or improve their old ones: but, a still greater benefit, it has turned the thoughts of Europeans from conquest to commerce."

An impartial and judicious public will not read without pleasure this eulogy, which is accompanied with a great number of historical notes. *Journal Encyclopedique.*

\* We own, we do not think his punishing Trenck, for endeavouring to recover his liberty, by leaving him for some hours in a privy, into which he had gotten in an attempt to escape, any great proof of the humanity of his disposition.

ART.





ART. LVII. Parma. *Memorie istorico-critiche del, &c.* Historical and critical Memoirs of Martin de Parma, Bishop of Mantua. By P. Irenes Affo. 8vo. 63 p. 1787.

These interesting memoirs of a man, who distinguished himself in the 13th century, are elegantly written.

*Novelle Letterarie di Firenze.*

#### P O E T R Y.

ART. LVIII. Paris. *Le Code de la Nature, &c.* The Code of Nature, a Poem of Confucius, translated by P. Parennin, with a Commentary. 8vo. 127 p. 1788.

Though we cannot easily believe the authenticity of this work, yet it is not unworthy the two celebrated names in the title page.

The first part of the poem is a general system of morality. The author's principle is, that man is born just and good; and to do right has only, therefore, to follow the dictates of nature. If he do wrong, he must have been made to swerve from her laws by erroneous precepts. The second part is on punishment. The inflicting death is reprobated with much force.

*M. Coqueley de Chaussepierre. Journal des Sçavans.*

ART. LIX. Paris. *Essais en Vers, &c.* Essays in Verse, by the Author of the Oriental Tales, for the Benefit of those who suffered by the Storm of the 13th of July last. Price 1 liv. 4 s. (1s.) 1788.

These little pieces are not unworthy the benevolent purposes to which Mad. Monnet has dedicated them.

*Journal Encyclopedique.*

ART. LX. *Vers par le Comte D'Aguilar, &c.* Verses by Count D'Aguilar. 24mo. 156 p.

These are superior to the generality of poetical collections: some of the pieces have considerable merit.

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ART. LXI. Florence. *Orlando Furioso, &c.* Orlando Furioso. By L. Ariosto: a new Edition corrected. 5 vols. 12mo. 1788.

This edition deserves to be distinguished from all those which have preceded it. Except altering a few faults, a vicious orthography and defective punctuation, it is exactly the same as that published during the author's life in 1545. The 5th volume contains various matters, forming a kind of commentary on the poem.

*Novelle Letterarie di Firenze.*

#### H I S T O R Y.

ART. LXII. Padua. *Ricerche istorico-critiche, &c.* Historical and critical Inquiries into the Antiquities of Este. Part 1. reaching from its Origin to the Year 1213. Fol. 712 p. besides the Preface and Table of Contents. 1787.

M. Alessi, the author of these inquiries, offers to demonstrate, from incontestible authorities, that all preceding historians have been mistaken in many points respecting Este, his country.

He first establishes, that Este was founded near the Adige, the course of which river was not the same at that time as at present. It appears, that those who have supposed it built by Atelles, the companion of Antenor, were mistaken; as many circumstances prove the original inhabitants to have been Greeks. The Eugonians, after being driven from

from the territory of Padua by Antenor, were, most probably, its founders.

As the revolutions of his country are a principal object with M. A. in examining the history of other nations, with whom they are connected, he takes great pains to determine the eras of the most memorable facts with precision, as well as their concomitant circumstances; so that his work is of no small use in correcting historical mistakes.

When an inundation of the Adige destroyed what of the city of Este had escaped the barbarians, subsequent to its rebuilding, after being rased by Attila, the greater part of its inhabitants took refuge at *Montelice*. This leads to an account of that place. M. A. here takes occasion to remark, that, of all the ravagers of Italy, the Lombards alone found their native ferocity softened by the climate; the other barbarians remained barbarians still.

M. A. shows the house of Este to be of Lombard origin. A genealogical tree, with which the work is ornamented, exhibits not only the branches which are extinct, but those which at present subsist in the houses of Brunswick, Hanover, and Modena.

We eagerly expect the second part of this interesting work.

*Nuovo Giornale di Vicenza.*

ART. LXIII. Paris. *Memoires de M. le Duc de Saint-Simon, &c.* Memoirs of the Duke de Saint-Simon, or the impartial Observer of the Reign of Louis XIV. and the first Years of the following Reign. 3 vols. 8vo.

The duke de S. S. was, undoubtedly, well acquainted with the court of Louis XIV. and has the greatest claim to our confidence; but he was liable to err, and generally, perhaps, on the side of severity. He considered Louis XIV. as "born with moderate talents (elsewhere he says, *below mediocrity*) but capable of improving, of borrowing from another, without appearing an imitator. He profited extremely by having always lived with people of superior abilities, and of the greatest variety of character." Yet his capability of such improvement, and many other instances, seem to prove the former part of the sentence too severe.

The first volume relates to the private and public life of Louis XIV. the second, principally to the dauphin and the royal family: the third, foreign and political anecdotes. They include all that the editor thought proper to select from materials sufficient to have filled twenty volumes.

*Journal Encyclopedique.*

ART. LXIV. Liege. *Mélanges de Littérature & d'Histoire, &c.* Literary and historical Miscellanies, by H. Baron de Villenfagne. Large 8vo. 400 p. with a Plate of M. de Longueil, Engraver to the King. Price 3 liv. (2s. 6d.)

The greater part of these pieces had been printed before. They consist of three letters on many ancient French poets, not noticed in the *Annales Poétiques*; there are 116 mentioned. Letter on two Jesuits of the name of Adam. Account of *James de Henricourt*, of Liege, genealogist and historian. He lived in the 14th century, and deserves to be better known. An historical sketch of the wars of *Arvans* and *Waroux*. These bloody wars exhibit the character and manners of the 13th and 14th century, and throw new light on the history of ancient chivalry.

chivalry. Origin of many noble families of Liege. Historical inquiries concerning Spa. On artists of Liege. Sketch of the life of *Notger*, prince-bishop of Liege. Account of the life and writings of *baron de Walef*. This poet lived in intimacy with Boileau, Bayle, and other celebrated men of that time. There are also some poetical pieces.

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#### T H E A T R E.

ART. LXV. Paris. *Essais historiques sur l'Origine & les Progrès de l'art Dramatique en France*, &c. Historical Essays on the Origin and Progress of the Drama in France. Vol. 1. 111.

The drama is here traced up to the Romans, and from them to the Greeks, of whom the French are to be considered but as imitators; yet, say the French journalists, "in this, at least, we are at present generally allowed to have far surpassed them, and to have arrived at such a degree of perfection as to be henceforth a model to all nations."

#### D R A M A.

ART. LXVI. Theatre Italien. July 28. *Les Trois Déeses Rivaes*, &c. "The Three Rival Goddesses, or the Double Judgment of Paris, a piece in verse, with music and dancing, in one act, by M. de Piis," was performed this day for the first time. M. de P. makes Paris repent of his first judgment; and, at a second, divide the apple equally between the three claimants. The music is by M. Propiac. It was well received.

ART. LXVII. Aug. 5, was represented, for the first time, *Des Arts & de l'Amitié*, "Friendship and the Arts," a comedy in one act, in verse. It was extremely well received. The plot is new to the stage, and there are striking beauties in the piece: but there are also faults, which lead us to presume the author is young.

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ART. LXVIII. Theatre François. Sept. 13. *Lanval & Viviane*, &c. "Lanval and Viviane, or The Knights and Fairies," an heroic-fairy-comedy, in five acts, in verse, with songs and dances, was performed for the first time. This style of writing is, perhaps, better adapted to an after-piece, of which the audience seemed sensible. A judicious alteration of some parts, and shortening of others, procured it a more favourable reception the second night. Its author, who was called for by the audience, is M. de Marville. The music is by M. *Champein*.

*L'Esprit des Journaux.*

#### R O M A N C E S.

ART. LXIX. Paris. *Lolotte & Panfan*, &c. Lolotte and Panfan, or the Adventures of two Children abandoned in a desert Island: collected and published from English Manuscripts, by M. D\*\* du M\*\*.

4 vols. 12mo. with Plates. Price 4 liv. 10 s. (3s. 9d.) The author of this novel is M. Dueray du Minil. Some of the incidents are scarcely within the bounds of probability, but the story will be found extremely amusing; and, as a romance, it has no small degree of merit.

*L'Esprit des Journaux.*